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DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

CHANDLER ROBBINS, EDITOR. BOSTON, SATURDAY, APRIL 1, 1837. NO. 816.—VOL. XVI.—NO. 13.

RELIGIOUS MISCELLANY.

PREVALENCE OF COVETOUSNESS.

One of the great objects of the personal ministry of our Lord himself, appears to have been to make us aware of the universality of this passion, and to save us from it. Sin having expelled the love of God from the heart, he saw that the love of the world had rushed in to fill up the vacuum; that the desire of riches, as an abstract of all other worldly desires, has become a universal passion, in which all other appetites and passions concur, since it is the readiest means to gratify them all. To the eye of an ordinary observer, the generation of that day appeared to be only laudably employed in their respective avocations; but, penetrating the thin disguises of custom, he beheld the world converted into a mart in which every thing was exposed for sale. To a common observer, the confused pursuits and complicated passions of mankind might have presented an aspect of ever-shifting forms, as incapable of classification as the waves of the sea; but to his comprehensive view there appeared but two great classes, in which all minor distinctions were merged—the servants of God, and the servants of Mammon. To his unerring and omniscient glance, the whole world appeared to be engrossed in a laborious experiment to effect a compromise between these two claimants: but against such an accommodation he enters his divine protest; affirming, with the solemnity and confidence of one who knew that though the experiment had been made and repeated in every form and in every age, it had failed as often as it had been made, and will prove eternally impracticable. 'Ye cannot serve God and mammon.' To an ordinary observer, the charge of covetousness could only be alleged against a few individuals; but he tracked it through the most unsuspected windings, laid open some of its most concealed operations, and showed that, like the elemental fire, it is not only present where it is grossly visible, but that it is all-pervading, and co-extensive with human depravity.

Entering the mart of the busy world, where nothing is heard but the monotonous hum of the traders in vanity, he lifts up his voice like the trump of God, and seeks to break the spell which infatuates them, while he exclaims, 'what shall it profit a man, if he gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?' Proceeding to the mansion of Dives, he shows selfishness there, clothed in purple and fine linen, and faring sumptuously every day,—a spectacle at which the multitude stands in earnest and admiring gaze, as if it drew in happiness at the sight,—but Lazarus unheeded perishes at the gate. Approaching the house of prosperity, he bids us listen to the soliloquy of its worldly inhabitant, 'I will pull down my barns, and will build greater'—a resolution which the world applauds—'And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry'—a prospect of happiness which the world envies; but God is not in all his thoughts; besides his wealth, he knows no god. Passing into the circle of devotion, he pointed out the principle of covetousness there, mingling in the worship of God, choking the word, and rendering it unfruitful. Penetrating the heart, he unveiled its hateful presence there, as the leaven of hypocrisy, and the seed of theft.

And can we wonder at the agency and frequency with which he denounced it, when we remember how frequently it came into direct personal contact with himself, defeating his tenderest solicitudes, and robbing him of souls he yearned to save? It was covetousness which rendered unfruitful so large a proportion of that heavenly seed which he had come to sow. It was this which begrudged him the anointing for his burial. It was this which robbed his kingdom of a subject, just at the moment when 'the young man' appeared to be about to fall into his train, and which drew from him the affecting exclamation, 'How hardly shall they that have riches enter into the kingdom of heaven!' This it was which left the gospel feast so thinly attended, and which sent excuses instead of guests. His audience commonly consisted of 'the Pharisees who were covetous, and derided him.' Wherever he looked, he beheld the principle in active, manifold, ruinous operation; 'devouring widows' houses,' drinking orphans' tears, luxuriating in the spoils of defenceless childhood and innocence. Did he turn from this sickening spectacle, and seek relief in the temple? there he beheld nothing but a den of thieves. Mammon was there enshrined; the solemn passover itself turned into gain; the priests trafficking in the blood of human souls. Like their forefathers, 'from the least of them even to the greatest of them, every one was given to covetousness.'

But the last triumph of covetousness remained yet to be achieved. To have sold the temple for money would have been an act of daring impiety; to make it the place of merchandise was, perhaps, still worse—it was adding sacrilege to impiety. Only one deed more remained to be perpetrated, and covetousness might then rest satisfied. There was one greater than the temple. God so loved the world that he had sent his only begotten son to redeem it—might not *he* be sold? Covetousness, in the person of Judas, looked on him, eyed him askance, and went to the traffickers in blood, and, for the charm of thirty pieces of silver, betrayed him,—a type of the manner in which the cause of mercy would be betrayed in every succeeding age. Yes, in the conduct of Judas, the incarnation of cupidity, towards Jesus Christ, the incarnation of benevolence, we may behold an intimation of the quarter from which, in all succeeding times, the greatest danger would arise to the cause of Christ. The scene of the Savior's betrayal for money was an affecting rehearsal, a prophetic warning, of the treatment which his gospel might expect to the end of the world.

And have events falsified the prediction? Let the history of the corruptions of Christianity testify. The spirit of gain deserted the Jewish temple, only to take up its abode in the Christian church. Having sold the Savior to the cross, it proceeded, in a sense, to sell the cross itself. We allude not to the venality of selling 'the wood of the true cross,'—*that* was only a diminutive of that accursed lust of gain which 'thought the gift of God might be purchased with money,' and which literally placed the great blessings of the cross at sale. Gradually, every thing became a source of gain. Not a single innovation, or rite, was introduced, which had not a relation to gain. Nations were laid under tribute. Every shrine had its gifts; every confession its cost; every prayer its charge; every benediction its price. Dispensation from duty and indulgence in sin, were both attainable at the sum set down. Liberation from hell, and admission into heaven, were both subject to money. And, not content with following its victims into the invisible state, Covetousness even there created a third world, for the purpose of assessing its tortured inhabitants. Thus the religion whose blessings were intended to be without money and without price, became the tax and burden of the world, a proverb for extortion and rapine, till the wealth which the church had drained from a thousand states, 'turned to poison in its bosom,' and mankind arose to cast it from them as a bloated corruption and a curse.

The truth is, covetousness is native to our fallen nature; and, unless religion vanquish it, in its indiscriminate ravages, it will vanquish religion. Other forms of selfishness are partial in their operation, being either confined to a party, or, at most, to an order of character; but covetousness is the sin of humanity; it is the name of a disease which knows no distinction of class or party—the epidemic malady of our race.

Gold, is the only power which receives universal homage. It is worshipped in all lands without a single temple, and by all classes without a single hypocrite; and often has it been able to boast of having armies for its priesthood, and hecatombs of human victims for its sacrifices. Where war has slain its thousands, gain has slaughtered its millions; for while the former operates only with the local and fitful terrors of an earthquake, the destructive influence of the latter is universal and unceasing. Indeed, war itself—what has it often been but the art of gain practised on the largest scale? the covetousness of a nation resolved on gain, impatient of delay, and leading on its subjects to deeds of rapine and blood? Its history, is the history of slavery and oppression in all ages. For centuries, Africa—one quarter of the globe—has been set apart to supply the monster with victims—thousands at a meal. And, at this moment, what a populous and gigantic empire can it boast! the mine with its unnatural drudgery; the manufactory, with its forms of squalid misery; the plantation, with its imbruted gangs; and the market and the exchange, with their furrowed and care-worn countenances,—these are only specimens of its more menial offices and subjects. Titles and honors are among its rewards, and thrones at its disposal. Among its counsellors are kings, and many of the great and mighty of the earth enrolled among its subjects. Where are the waters not ploughed by its navies? What imperial element is not yoked to its car? Philosophy itself has become a mercenary in its pay; and science, a votary at its shrine, brings all its noblest discoveries, as offerings to its feet. What part of the globe's surface is not rapidly yielding up its last stores of hidden treasure to the spirit of gain? or retains more than a few miles of unexplored and unvanquished territory? Scorning the childish dream of the philosopher's stone, it aspires to turn the globe itself into gold—*Mammon.*

FOR THE REGISTER AND OBSERVER.

A learned Professor has lately found the doctrine of Trinity, and of the proper Deity of Christ, in the first chapter of Hebrews; and another, long since referred to the introductory verses of Romans, for the same doctrine. What a sad influence have early creeds, and human systems of faith, on our opinions through life! Early attachment to these has a powerful, perhaps, imperceptible effect in keeping men in error. Even the *learned* are thus led to disregard the obvious meaning of a passage, and to seek support for their previous views.

Who can possibly read the first six or seven verses of Hebrews, or even the whole of the first chapter, or all parts of the epistle, and still profess the Athanasian and trinitarian dogma? God, who formerly spake by the prophets, has lately spoken by his Son! And how his Son? 'Because God has made him' (not he made himself such, or was so of his own power) 'heir of all things, in the spiritual world,' or dispensations—and therefore these dispensations were arranged with regard to him, and to his gospel, or are subordinate and subservient to him. The other prophets and holy messengers (called angels) were inferior to him—they are to reverence him, and to acknowledge his superiority. And thus he is a reflection, or image of God, and the representation of his character or moral perfections. He also directs or influences all things in the spiritual world by his powerful word (not upholds all things by the word of his power) but *directs* and governs spiritual things by his powerful word—(See 2 Pet. I. 21.) Therefore God calls Jesus, 'who is the apostle and High Priest of our faith,' *his Son*, because he was miraculously endowed, inspired and guided, and because of his resurrection from the dead. The apostle Peter's first addresses to the Jews, after the resurrection of our Lord agree with this view of the subject—'A man approved of God among you, by signs, and wonders and miracles—whom God anointed with a holy spirit, whom he raised from the dead, and hath exalted to great power, and set him at his right hand.' See Peter's addresses, as in chap. ii. iii. iv. v. x. of Acts—and Paul's in xiii. chap.

So, as to the first part of Romans, the apostle says, that he was a servant (not a worshipper) and apostle of Jesus Christ, who was of the seed of David, as to his descent or family, or nation; but called the Son of God, because of the miraculous power given him, the spirit of holiness (beyond that of all others) which he possessed and manifested, and of his resurrection from the dead. That is, Jesus the anointed one of God, was called the *Son of God*, because of his miracles, his holy and perfect character, and his resurrection. But here is no *Trinity*, nor proper Deity of Christ—all his powers, high and great and useful as they were, and most disinterestedly and gloriously exercised for man's spiritual benefit, were derived from God—'his father and our father, his God and our God.' Let us then bow the knee to the God and Father of our Lord Jesus Christ, and in the name of him who is the mediator between God and man; and the dispenser of divine blessings and the revealer of the divine will, and of mysteries which *had been* hidden from the foundation of the world. B.

The final-causers also say that Nature always acts by the simplest means. Why, the *Crotalus horridus* has two hundred vertebræ. The common earthworm has more than half that number of holes on its back for vital purposes. Lyonnet counted in one species of caterpillar four thousand muscular bands; and Roget speaks of the eye of the cod-fish in the following words: 'This little spherical body, scarcely larger than a pea, is composed of five millions of fibres, which lock into one another by more than sixty-two thousand five hundred millions of teeth.' I repeat, I am not so monstrously absurd as to object to Nature in the arrangement of the world and of its inhabitants, but I object to the self-sufficiency of the animal man, that atom on the fidgets, assuming that his capacity embraces the principles, progress, and destination of all beings animate and inanimate. This outdoes Protagoras, who said, 'Man is the measure of all things.' Again, the descanters on final causes recapitulate the ingenuity and efforts of nature in the production and maintenance of children. Those who press overbearingly these points, challenge persons otherwise unobservant, to recollect that many children are still-born, and that one half of those born alive die in the first years of infancy; and they make this remark not to depreciate Nature, as their opponents might insinuate, but to check their verbose and tyrannous presumption. It is also stated by them that Nature is most anxious to perpetuate the races of animals and to extend life over the surface of the globe. Yet, not to speak of lands once populous, now deserted, the earth has been repeatedly overwhelmed, millions of beings having been swept about the globe, and sunk and drowned; huddled together, or separated incongruously, in respect to climates, zones, and earth, and ocean; while long before these elemental excesses, still greater revolutions smote the globe, and worlds of animals have been so entirely extinguished that their existence is only known by their occasionaly disinterred fossil remains.

Daily and hourly men mistake the motives and objects of men, their fellows of their own profession; they mistake flagrantly and notoriously their own motives for their own actions; yet they pronounce authoritatively on the cause and purposes of vegetable and animal life, and the causes of all things on the earth and in the heavens—neither, most certainly, made by man, he himself being earth-born nad earth-buried. Yet how contrary, doubly so, if possible, is their presumption, even taking Roget as our director: he says, 'The more an organ of sense differs in its structure from those which we ourselves possess, the more uncertain must be our knowledge of its functions.' This observation regards animals corresponding with us in various ways, and it applies to organs of sense common to us and them. But has the Deity, embracing the universe in his mightiness, organs and senses like man's; or have we rationally any grounds for drawing any conclusion respecting the mode of his energy and apprehension? Affirmatively none, though negatively we might, perhaps, assume that the Deity must be very dissimilar from man. Yet weak man pronounces on the objects, purposes, and designs of God, as if God and man were homogenial and grew up together, and served the same apprenticeship, and were confidential associates in preparing the infinite arrangements in the great laboratory of space; though to reproduce one of the simplest organic products by an artificial combination of its elements, has bafled all the efforts of modern philosophers. The doctrine of final causes implies transcendental egotism and impertinence. Hence surely Bacon was justified in referring arguments from such sources to *impotentia mentis.*

HELOTAGE.

'Two men I honor, and no third. First, the toilworn craftsman, that with earth-made implement laboriously conquers the earth, and makes her man's. Venerable to me is the hard hand; crooked, coarse; wherein, notwithstanding, lies a cunning virtue, indefensibly royal, as of the sceptre of this plant. Venerable, too, is the rugged face, all weather-tanned, besoiled, with its rude intelligence; for it is the face of a man living manlike. Oh, but the more venerable for thy rudeness, and even because we must pity as well as love thee! Hardly-entreated brother! For us was thy back so bent, for us were thy straight limbs and fingers so deformed. Thou wert our conscript, on whom the lot fell, and fighting our battles, wert so marred. For in thee, too, lay a God-created form, but it was not to be unfolded; encrusted must it stand with the thick adhesions and defacements of labor; and thy body, like thy soul, was not to know freedom. Yet toil on, toil on; thou art in thy duty, be out of it who may; thou toilest for the altogether indispensable, for daily bread.

'A second man I honor, and still more highly; him who is seen toiling for the spiritually indispensable; not daily bread, but the bread of life. Is not he, too, in his duty; endeavoring towards inward harmony; revealing this, by act or by word, through all his outward endeavors, be they high or low? Highest of all, when his outward and his inward endeavor are one; when we can name him artist; not earthly craftsman only, but inspired thinker, that with heaven-made implement conquers heaven for us! If the poor and humble toil that we have food, must not the high and glorious toil for him, in return, that he have light and guidance, freedom, immortality?—These two, in all their degrees, I honor; all else is chaff and dust, which let the wind blow whither it listeth.

'Unspeakably touching is it, however, when I find both dignities united; and he, that must toil outwardly for the lowest of man's wants, is also toiling inwardly for the highest. Sublimer in this world know I nothing than a peasant saint, could such now anywhere be met with. Such a one will take thee back to Nazareth itself; thou wilt see the splendor of heaven spring forth from the humblest depths of earth, like a light shining in great darkness.'

And again: 'It is not because of his toils that I lament for the poor. We must all toil, or steal (however we name our stealing,) which is worse; no faithful workman finds his task a pastime. The poor is hungry and athirst, but for him also there is food and drink; he is heavy-laden and weary, but for him also the heavens send sleep, and of the deepest. In his smoky cribs, a clear, dewy heaven of rest envelops him, and fitful glitterings of cloud-skirted dreams. But what I do mourn over is that the lamp of his soul should go out; that no ray of heavenly, or even of earthly knowledge should visit him; but, only in the haggard darkness, like two spectres, Fear and Indignation. Alas, while the body stands so broad and brawny, must the soul lie blinded, dwarfed, stupified, almost annihilated? Alas, was this, too, a Breath of God; bestowed in heaven, but on earth never to be unfolded?—That there should one man die ignorant who had capacity for knowledge, this I call a tragedy, were it to happen more than twenty times in the minute, as by some computations it does.—*Sartor Resartus.*

FOR THE REGISTER AND OBSERVER.

SUNDAY SCHOOLS. No. 2.

Mr Editor—We promised in a former number to give some definite statement of the defects of our Sunday Schools: to attempt to account for the fact that they are not what they should be; what by many a fanciful writer they are *represented to be*—viz. 'gardens of God in which scarce a weed can be seen, but where the soil, moistened by the choicest dews of heaven, is fruitful beyond comparison.'

Why then, we ask, why do not our schools better answer to this description? We have plenty of children, and for the most part no lack of teachers or patrons. Our children, too, are as good, as kind, docile, tractable, as children ever are.

Children are but men in minature, or if you prefer, 'men are but children of a bigger growth.' And as we cannot chain the attention of *men* without *interesting them*, without appealing to some principle which is active in their minds, so ought we not to expect to receive the attention of *children* without interesting *them*. Children must be so interested as to *love* the Sunday School—or we labor in vain—nay we do injury rather than good. By *interesting* children let me not be understood to mean *amusing* them. And on this point perhaps it will be well to enlarge.

Many teachers, entertaining the *true idea* that their class must be *interested*, harbor also a *false* one, that this can only be done by *amusing* them. Consequently they read some amusing book, or they tell humorous anecdotes and excite their children to contribute their share of the same. This indeed *interests*. A Teacher pursuing this course will be '*popular*' will be *loved*; and his class, though noisy perhaps at times, and not unfrequently *boisterous*, will still be very deeply interested and will *love* the Sunday School. But mark the consequence. The other boys in the school perceive that one class has a pleasant and *easy*, a *sociable* and *amusing* teacher, and become dissatisfied with their instructor and wish to get admittance into the class in question. And thus is revealed one source of disorder which the writer has had occasion frequently to notice and lament But a mere serious consequence than this ensues from the course alluded to.

False ideas are instilled into the minds of the children about religion, or which is as bad if not worse, no ideas of it are presented.

By pursuing such a course the Teacher shows; either that he knows not what religion is and is therefore an incompetent teacher: or, which is more often the case, possessing to some extent that knowledge, he either is not willing to expend the labor necessary in order to render it interesting to his class, or is doubtful whether religion *can be made* other than a *task* to the young mind. This last idea is too prevalent. Forming our opinion rather from the *practices* than the *words* of teachers, we should judge that religion was a cold principle, suited only to the misanthropic and utterly inconsistent with that buoyancy of mind, that simplicity and artlessness, which constitute at once the peculiarity and the ornament of childhood.

But a few Sundays since, while on a visit to a Sunday School in this city we asked a little boy which he should *think* was the most religious of two boys, one of whom was always light hearted and happy; cheerful and animated in his plays; spry as any one in all the sports and games of youth; whose voice rang loudly as the loudest with the shout of joy; and who was also ever obliging, kind, and obedient: or the boy who, though possessing a good disposition, yet never was found joining in the sports of his school fellows, but spent all the time when other boys were playing, in reading his bible and praying.

The boy answered at once, that the last named was the most religious. He seemed to think (and so did the rest of his class) that their innocent merriment, their athletic sports, their little games, were all inconsistent with religion and that a *boy was religious in proportion as he abstained therefrom.*

And in almost every other instance when we have inquired of children about this subject the same ideas have been given us.

While this is the case—we cannot expect to excite an interest in the child's mind—and if we fail to create or rather to occasion that interest then if our Sunday School is not in order we must not attribute it to want of discipline, but look within ourselves and ask, Am I faithful in the performance of my duties as—

A TEACHER.

[From the London Christian Observer.]

ON RELIGIOUS SERVICES AT INNS.

Mr. Editor,—My attention was some time since attracted by a letter from one of your correspondents, urging on Christians, when traveling, the importance of inviting the families at the inns at which they may sleep, to join in Scripture reading and prayer. It then seemed to me a hard saying; but by divine help, more than three years ago, I was enabled to begin the plan, and am thankful, that, so far from being now a cross, it adds greatly to the interest and pleasure of my journeyings.

The readiness, and apparent thankfulness, with which the invitation has been generally accepted, has surprised me in no small degree: in my last peregrination of a month it was declined in only two or three instances; and often very interesting companies have united in the service. Of course I occupy a private room, and send a suitable message to the master or mistress of the house, stating that I shall be glad to unite in reading the Scriptures and in prayer with any of the family who can attend, and with any company in the house who may wish to join in the exercise. I usually select some interesting narrative to read, minding that the service is not *too long* (not exceeding twenty minutes.) A Christian friend, traveling with me on a long journey, was agreeably disappointed, and much gratified to see so many embrace the opportunity afforded. Will Christian ministers, and my Christian brethren allow me to appeal to their pity on behalf of the residents at inns? Frequently for weeks they go to no house of prayer. When a little leisure is obtained, they find no disposition to read the sacred Scriptures: and many live as though possessing no souls, and no eternal interests. Here, then, is a field of usefulness for Christians itinerating at home *and abroad*; for I have not pursued the plan in England only. Here their light may shine, the most important interests of their fellow-men be promoted, and the name of God be glorified.

Your reader for many years,

AN OCCASIONAL TRAVELLER.

FOR THE REGISTER AND OBSERVER.

WALKS AMONG MY PEOPLE. No. 4.

Soon after the second service had closed at the meeting house—there might be seen on the road leading to the dwelling of our sick brother, now and then a solitary individual. It was apparent they were going to sympathise with the afflicted, and join in a service—in itself, pleasant and comforting—yet which, from peculiar circumstances, was calculated to give unusual interest.

Our brother had sickened in the first openings of manhood—he was not yet quite twenty-five. He was cut down suddenly in the midst of successful business—in the full enjoyment of honest fame, and in the bright prospect of many good days yet to come. His disease had been rapid, only a few months had elapsed, since he was rejoicing in the vigor and beauty of youth. Now he was weak, low and helpless—daily expecting the summons, 'Give an account of thy stewardship, for thou mayest be no longer steward.'

There were other circumstances which served to impress the heart with the frailty and vanity of mere earthly good, and to awaken the soul to a deep sense of the importance of a religious preparation for death while in health. Within nine of the preceding months the father and mother had slept in Jesus. Possessing as it was thought—a firm and vigorous constitution—belonging to a healthy long-lived family, temperate in all things, industrious, religious and contented, they had counted perhaps somewhat too confidently on protracted life. Disease came, and they wasted beneath its power like dew before the sun. The mother returned from a journey, lingered and died. The father felt the blow pierce his soul—he tarried a few weeks and died also. Now a son was about to follow—and two other members of the family—a brother and sister, exhibited symptoms that the same disease had marked them for its own. The bright hectic—the dry cough—the glassy eye—the hollow voice—the wasted frame—were seen and heard.

Under circumstances and for purposes like these which characterized our coming together, it would seem as though no one could mingle in the scene without feeling less of earth and more of heaven—without being admonished as with a voice from on high—*Prepare to meet thy God.*

When I arrived at the house, I found a few brethren and sisters had assembled. The number was not large. It was well. The chamber of the sick and dying should not be thronged with the curious—the inquisitive—or even the sympathetic. There were enough however to make the meeting truly a social one—enough to show it was a *feast of love*—enough to sing one of the songs of Zion, in concert and with harmony.

I was met at the door by a brother. He spoke not a word—but the tear in his eye and the gentle pressure of his hand spoke a language that needed not words to express its meaning. When the heart speaks, the heart feels. My own heart understood there was sorrow too great for utterance. We proceeded in silence to the chamber where the sick lay. I went directly to the bed. On either side were two sisters watching every movement, and relieving every want of their feeble and languishing brother, who lay bolstered up reading a little pocket Bible. He did not seem to notice my approach. After a moment he closed the book and appeared to repeat to himself, 'Do this in remembrance of me.' As often as ye eat this bread and drink this cup ye show forth the Lord's death till he come.'—Then lifting up his eyes toward heaven he said more audibly and quite distinctly,

When to the cross I turn mine eyes
And rest on Calvary,
O Lamb of God, my sacrifice,
I must remember thee—

And raising his voice and giving more tone and emphasis to his expression, he continued,

And when these failing lips grow dumb
And mind and memory flee,
When thou shalt in thy kingdom come,
Jesus remember me.

Then turning to me he said, With desire I have desired, to commemorate my Savior's death once more before I die. I am glad you are come, I feel it will do me good. I shall be strengthened by it, in the inner man. I shall die happier. Invite as many into the room as is proper. I should like to address them, and tell them how precious the Savior is to me, and how important that professors should live near the cross. But I have not strength. I can only pray for them in the silent meditation of my own heart. When asked if he felt able to go through his service without any detriment to his health; I feel able, was his reply, to do all things through Christ who strengtheneth me.

Preparations were then made to administer the ordinance. Ten or fifteen of the church were in the room. Others were below. When all things were in readiness—I observed that the scene and occasion forcibly reminded us of that last act of love and fellowship which the Savior had with his disciples before his melancholy death on the cross. Our minds are irresistibly carried back to the time and place when in an upper room, the disciples had made ready to eat the passover for the last time with their friend. A little while am I with you, and then I go to the Father, must have been still fresh in their memories, as they gathered round the table and partook of the emblems of the body broken and blood shed for the redemption of sin. In all human probability this is the last time our friend will join us in this act of piety and obedience—of Christian love and fellowship. He feels the hour is come. He is ready to depart. He would be absent from the body that he may be present with the Lord. Before he goes hence he would give this last testimony to the truth of religion—to the power of faith, and to the sustaining and comforting influences of a well grounded hope of a happy resurrection and a blessed immortality beyond the grave. May our presence and this act of faith and hope in which we are about to engage, give him joy and peace—and be a means of quickening us to a more faithful discharge of all duty—a more diligent preparation for our own last change.

The usual mode of administering the supper was then gone through. The devotional exercises were very brief. The hymn given out to be sung was the four hundred and seventy-sixth in Greenwood's collection. The first stanza of which runs thus,

What must it be to dwell above
At God's right hand, where Jesus reigns,
Since the sweet earnest of his love
O'erwhelms us on these earthly plains—
No heart can think—no tongue explain
What bliss it is with Christ to reign—

The singers retired to a remote room below. The doors and windows were thrown open, and as the sounds rose on the air, and came softened and subdued by the distance into the chamber of the sick man and fell harmoniously on his ear, Oh, he exclaimed it sounds like the music of heaven. It is the song of the redeemed. Sing—sing ye saints and shout aloud for joy.

Before I came away I asked him if he felt fatigued more than usual. O no, he said, I am comforted—I am strengthened—I feel better. In God's strength I have been strong. I then observed that we might not see each other again this side of the grave. He replied, God's will be done—Farewell. May me meet in heaven. In a few days, I was called to attend his funeral solemnities. The expression of the countenance of the deceased was like that left on his face when he exclaimed, It sounds like the music of heaven. It is the song of the redeemed.

FIRST FRUITS OF MAMMON.

I am happy to send you the enclosed five pounds. This sum consists of divers savings made by a young Lady, who had accumulated it for the express purpose of procuring a gold chain for her watch. After reading a well-known publication, called 'Mammon,' and thinking for some days on the obligations of Christ's followers to promote His cause, she resolved to devote the purchase money for the gold chain, to aid the efforts of the British and Foreign Bible Society. When it was suggested to her, by her Mamma, that an additional week's deliberation might be prudent, she replied 'I have already thought of it, dear Mamma, for some time, and am resolved to do it.'—It comes warm from the heart of a young disciple, whose future years, should her life be continued, promise much zeal and usefulness in the ways of God. The British and Foreign Bible Society has been ditinguished by many holy consecrations, both of properry and labor; and God has made it a blessing to the world. That the God of Truth may continue to bless your labors and attentions in this good cause, is the prayer of &c, &c.—*Christian Observer.* (*Eng.*)

STEAM WHISTLES.—Every engine now running on the Greenwich railroad has long since been provided with one of these whistles, the sound of which cannot be mistaken by any one who has once heard them. They have also been used for some time past on the Liverpool railway. The importance of such a means of alarm, especially at night or in foggy weather, will not, it is to be hoped, be overlooked by the directors of those railroads now in progress in this country.

FOR THE REGISTER AND OBSERVER.

OF THE TEN TRIBES OF ISRAEL.

Renewed attention has of late been called to the inquiry, to what part of the world the captive Israelites of the ten tribes were banished, and where their descendants may now be found. An English nobleman, Lord Kingsborough, in an elaborate work on Mexican antiquities, thinks that he finds good evidence, that the Indians of North and South America are the lineal descendants of the lost tribes. His opinions are discussed and controverted with some severity in the xxv. number of the Foreign Quarterly review. The reviewer says, 'It has been brought forward as a theory by Lord Kingsborough and others, that the ten lost tribes of Israelites, who were carried away captive, in the time of Hosea, king of Israel, by Salmanazar king of Assyria, were by him scattered among the different nations of North Eastern Asia, and from thence passed over into America, which they originally peopled.'

'There is a strong, and we think irresistible objection to the Jewish theory of American origination, on the very threshold of the inquiry. What are the physical characteristics of the American Indians? The answer to this question, we apprehend entirely subverts the imaginary structure. The native American population, as every one knows are *red and beardless*. They are marked by other unmistakable characteristics, which announce them to be indisputably a perfectly distinct variety of the species, *man*. They are perfectly distinct from the three other varieties, the Black, the Mongolian and the Circassian races. They are most distinct of all from this last, which is the race to which the Jews belong. The American Indians therefore, cannot be Jews. Is it possible, by any argumentative ingenuity, to induce plain thinkers to believe that the Jews, remarkable for their bushy beards, for their sallow complexions, for the peculiar form of their eyelids, and the expression of their eyes, for the family model of feature and person, in which the whole nation, from time immemorial appears to have been cast,—should, through some unintelligible or supernatural agency, on passing into America, lose their beards, exchange their sallow complexion for that of the red skinned race, and their characteristic physiognomy for one as opposite as it is possible for any thing to be? The idea of such a change is perfectly absurd. The Jewish theory cannot be true, for the simple reason, that it is impossible.'

These opinions of the reviewer may be considered as including the natural objection to the Jewish origin of the Indian races of America; but there is another, which we may call the moral objection, and which strikes us with much force. How can it be made reconcilable to the mercy and long suffering of Jehovah,—the God of their fathers, thus to condemn the fugitives from the country which he had given them, and the remnant of his chosen people, to banishment into desert and unpeopled lands, where for 2600 years, they should utterly forget their own God, their temple worship and the ritual of Moses, and be debased by want and by the privation of all the blessings of civilized life to the lowest state of human degradation, and still continue to be oppressed and hunted from their present homes? This can hardly be reconciled to the declaration of the inspired prophet Ezekiel 'that the son shall not bear the iniquity of the father; the soul that sinneth, it shall die.'

All the ingenuity displayed in the endeavors to discover in what countries the captives of the ten tribes were placed, has been occasioned by exaggerated estimates of the population of the land of Palestine. Upon the supposition that an immense multitude, amounting to some millions, was kept together, every part of Asia, and even the continent of America have been explored, but without effect, to find their home. The whole of this investigation arises from mistaken notions of the numbers carried into captivity. These inquirers having determined in their own minds that the population was immense, they have exercised their ingenuity to find places where to bestow such numbers. But the Bible does not sanction these calculations; it makes no mention of the numbers carried away, it only says (2 Kings, xvii. 6) that after three years siege, Samaria was taken, and Israel was carried away into Assyria, to several cities, which are named, and to the cities of the Medes, (24) and the king of Assyria brought men from Babylon and other cities, and placed them in the cities of Samaria, instead of the children of Israel. It seems to have been the intention of the conqueror, to put an end to the feelings of nationality, and to reduce the country to a dependent province, by blending a number of his ancient subjects with those of the newly conquered cities; and we have no reason to suppose that more were carried away than was thought necessary to effect that object: the leading and influential men of the cities might be removed, and yet the mass of the population be suffered to remain. What is strongly corroborative of this is the circumstance that when each portion of the settlers retained the worship of the God or Idol to which they had been accustomed, upon the appearance of Lions, or of a plague according to Josephus, orders were given for the worship of Jehovah, and in the accommodating spirit of Polytheism, we are told (2 Kings, xvii. 33, 41.) They feared the Lord, and served their graven images.

We find that in process of time the worship of Idols was abandoned, and the whole Samaritan people united in a degenerate species of Judaism, with a temple on mount Gerizim, which rivalled that of Jerusalem. Thus the manners and worship of the Jewish inhabitants were adopted by the new residents; which proves, we think, that the old residents were the most numerous. In the same manner in after times, the Tartars who conquered China, adopted the habits and manners of the Chinese, and were blended together as one nation.

The kingdom of Judah continued 140 years after the subjection of that of Israel, though tributary to that of Assyria. Jerusalem was twice taken and ravaged of its treasures. At the first capture (2 Kings, xxiv. 14.) 'All the princes and mighty men of valor, all the craftsmen and smiths were carried away; none remained save the *poorest sort of the people of the land*.' Notwithstanding this, the city was powerful enough, eleven years after, to stand a siege of two years, when it was taken and destroyed by Nebuchadnezzar; even then (xxv. 12) 'the captain of the guard left it *the poor of the land* to be vine dressers and husbandmen.' From these records it appears that the princes and powerful men of the city were carried away, but that the mass of the poor was suffered to remain, with their wives and children; that is the whole body of the agricultural population; and there can be no doubt that the conquerors held them in subjection as serfs or vassals, for it is said in Chap. xxv. 22, 'And as for the people that remained in the land of Judah, whom Nebuchadnezzar, king of Babylon had left, even over them he made Gedediah the son of Ahikam, the son of Shephan, ruler.

We find it stated in the twenty fifth chapter, that about eleven hundred were carried away captive; and it is well known that after seventy years, all the Jews, dispersed in the kingdom of Assyria, were allowed and encouraged by Cyrus to return and build their city and temple; and from the book of Ezra we learn, that he collected from the whole empire, fifty thousand who accompanied him. This number confirms our statement of the original number of the captives, for the eleven or twelve thousand must have doubled their numbers twice in seventy years, according to the usual increase of population, and would accordingly amount to about 50,000.

The Jewish state continued, after the return from Babylon, 535 years, until the destruction of Jerusalem by Titus, when the population was again dispersed and diffused through the Roman empire, from whom may be traced all the Jews who are now scattered in every part of the civilized world.

FOR THE REGISTER AND OBSERVER.

SKETCHES OF THE DOCTRINES OF THE NEW CHURCH.—No. 3.

In the preceding sketch the origin and authority of the commandments were considered, and the reason why, by obedience to them as to the laws of God, man fulfills the design of his creation; and thus comes into a state which is receptive of heavenly happiness. We shall now speak of that spiritual existence, for the sake of which we begin life in this natural world.

Death is now regarded, far too generally, as the extinction of being. Not in doctrines and systems of religion; for they of course assert a future life. But they do not offer any information as to the modes and laws of the other life; nor do they undertake to give to the understanding the help of any precise or definite view or hope. Whether there is a resurrection of the body and a new life then given; and what and where the soul is in the mean time; or whether the resurrection is of the soul only, and if so, when, how, and into what condition, is this resurrection, no existing form of Christianity distinctly declares. Hence, clouds, blacker than a midnight sky, hang over the grave. Death is the king of terrors; and he leaves behind him grief and desolation. The very dress, which, by common consent, is the symbol of his visitation,—'the mourning garments'—are colorless as art can make them, as if the outward appearance would indicate the darkness within.

In the New Church, death is not viewed as an interruption of life; but as a birth into higher and fuller life. And this is not an indefinite doctrine, assented to but in no degree understood; but it is one of the truths which result from a system of existence, the laws of which are now made known. It is one of many truths, which so support and illustrate each other, that doubt is impossible; and reason, faith and hope unite in the certainty of spiritual and eternal life. It must be evident, that only the briefest and most general view of this system can now be given.

Perhaps nothing marks the prevailing feeling on this subject, more plainly, than the fact, that the word *spirit* is commonly regarded as the opposite in meaning to the word *substance;* as if nothing was substantial, nothing real, but the material existences of this world. Where this state of mind prevails, it is not only certain that there is no actual belief of a spiritual existence, but it is equally certain that there can be no such belief. Whatever we may think of, though it be a thousand-fold more attenuated than the thinnest gas, or sound, or light, we think of as existing substantially, and in its own way and form, or as the quality and action of some substance, or we do not think of it at all. This is an universal law of thought and of being; and it is impossible to have any actual belief of a spiritual existence, unless spirits and spiritual things are regarded as spiritual substances; for until then, whatever we may say, or think we believe, this world alone will be considered as real and actual, and death must be regarded as the end of life.

The soul then is a spiritual substance; an organized spiritual form; and the spiritual body begins to exist as soon as the soul begins. This body is within the material body, which is during natural life, its external envelope, medium and instrument. The material body has not, of itself, life, power or sense. The material eye never sees; the material ear never hears. But the eye of the spiritual body sees, and its ear hears; and so long as we live here for those purposes of moral discipline which require that we should so begin to live, so long our eye and ear, that is, our spiritual eye and ear, must see and hear material things; and for this purpose they are provided with material organs answering exactly to themselves, but formed of material substances. These are their instruments. The senses actually reside in the spiritual organs; and all of these belong to the spiritual body; all of these organs, and all the members of the spiritual body, even to their least component elements, are clothed with material coverings or instruments; and the whole of these material coverings together, constitute the material body.

It is plain therefore what death is. It is the falling away of these material instruments; and this takes place because, under divine providence, the hour has come when their usefulness ceases. This sometimes happens gradually. Different material organs die, as it were, piecemeal, as in some of the diseases which are most fatal; but so long as the brain, the heart and the lungs of the spiritual body are sufficiently connected with those of the material body, to sustain its circulation and respiration, so long the natural life continues; and when the whole spiritual body is withdrawn from all connection with its material envelope, then is death. But the spiritual body, with all its organs and all their powers and qualities, remains, unhurt. The man still lives with the same life he had before. He has done with the material world, and death has dropped a veil between his senses and this world; but, by the same act it has lifted a veil which hung between him and the spiritual world. For the material body, while it is an instrument, by which the spiritual senses take cognisance of the material world, is also an obstruction which prevents them from perceiving the spiritual world.

But what is the world, into which the man is thus introduced by death? To answer this question we must go back to our statement in the first of our sketches,—of the correspondence and relation between the material and the spiritual worlds. It was there said, that this lower world exists from that; that the causes of all things in this world, are in that; that nothing could exist here which had not its cause of existence there. Now, as the whole of these *effects*, taken together, constitute this material world, so the whole of those *causes*, taken together, constitute the spiritual world. This may be less obscure, if we apply it to some particular object. By way of example, let us take a tree. Dead matter is only the material upon which a spiritual principle or cause operates, and out of which it moulds and forms a tree. The dead matter belongs to this world; the spiritual principle belongs to that world. This may seem to be more true of a tree, because it is, in some sort, a living thing; but it is equally true of all things; thus of a stone or of a handful of dust; for gravitation and cohesion as well as vegetation and all other powers and active qualities are in their own essence and origin, spiritual. All active, forming power is of that world; and this world consists only of material elements, fashioned, moved and governed by those active powers.

All these spiritual substances together constitute the spiritual world. And each one of them stands in a certain relation to the organs and senses of an inhabitant of that world; and the thing it causes in this world, stands in the same relation to the organs and senses of its inhabitants. In other words,—the material tree just spoken of, affects the eye, the ear, the smell, the touch of the material body in a certain way; and that tree as it exists spiritually, affects the eye, the ear, the smell, the touch of the spiritual body in the same way. Thus there is a tree on earth for the earthly body, and a tree in the spiritual world for the spiritual body; and thus too, the whole spiritual world is to and for the spiritual body, what the material world is to and for the material body. It follows therefore, that the living man is introduced by death into no new, strange world, but into a world similar to this.

The question suggests itself at once,—*where* is this spiritual world. The answer is, that space belongs only to this world. Immersed as the whole belief and thought of men now are in material things, it is difficult to bring our minds to assent to the possibility of actual existence, without space. But we may remember that we have now, within us, a spiritual world; a world of thoughts and affections; and what have they to do with space or place? It may then seem, that in speaking of the things of the spiritual world as thoughts and affections, we deny them to be realities similar to those on earth. But, the heaven of the angel, and the hell of the devil, are but the things within them represented without them, in definite form. Hence the whole system of correspondence. Whatever exists in the outer world, there or here, exists in some definite relation to something in man; it exists because of and by means of this relation; and it represents that something. There is a universe without man, made for and in correspondence with, the universe within man; and the outward universe consists of these representatives. In this lower world they are clothed and fixed in material substances; and any thing here is not especially representative of the thing it answers to in the individual man who happens to deal with it;—but it represents that thing as it exists in *mankind*. It is not so in the spiritual world. There, all things within each man are represented and exist without him, in especial correspondence and relation to him. The outward things of his outward world exactly correspond with the inward things of his inward world, and vary with them. They are thus before him always, as a mirror of himself. Among them there are apparent relations as of space and place, as they are here; but these are in fact determined by their reference to the things within the man, and not by gravitation or any of the laws of attraction or repulsion in the way those laws operate on earth.

It may seem that this would make as many worlds as there are persons; and it would so, here; for here persons of all kinds are mingled together; but in the spiritual world consociation of persons is produced and governed by similarity of character, and therefore they who are near together have a similar world around them.

It may seem that such a world as this must be a very fluctuating, transient world,—shifting like the scenes of a theatre. But it should be remembered that *here*, we are always changing and varying in our states, for we live here to be changed by discipline; and the things without us are fixed in material things that they may not change and vary with us. But *there*, we live forever in that character which is determined here; its essentials remain always the same and are permanent in themselves and in their external representations; and its aspects and effects change only in an orderly and continuous way, like the growth of a tree or the flow of a river.

We believe then, that when a man dies, he awakes as soon as the life of the material body is wholly extinct, and finds himself at once, a living man, in an actual world; he sees around him persons and objects like those he left; he possesses in full perfection all his senses and faculties. The way is then opened before him to go at his own choice,—which is however determined by the prevailing elements of his character—to Heaven or to Hell. And of these we will speak in our next sketch.

For the Register and Observer.

Mr Editor,—In a review of Dr Carpenter's Harmony of the Gospels in the last No. of the Christian Examiner, the writer in reference to the third dissertation prefixed to that work, *on the political and geographical state of Palestine at the period of our Lord's ministry*, observes that 'if published by itself—it would be welcomed and perused with avidity by readers of every class and age'—and suggests the expediency of its being used separately as a manual for Sabbath Schools and Bible Classes. I have not seen the work, but as a Sunday School Teacher I cannot help expressing the gratification it would give me, and I have no doubt many others, to see it so published. The descriptions of the soil and general appearance of the country of Judea and the vicinity of Jerusalem which we have seen in works lately published, leave such gloomy impressions upon the mind as to require almost a separate act of faith to become convinced that the country we read of is that described in Scripture as so beautiful and fertile. If with the essay referred to we could have a description of the changes in the physical condition of the Holy Land since the times of the Savior, the satisfaction would be doubled. What we want in the teachings of the Sunday School is to give a vivid description of our Lord's ministry. And the impression made upon the minds of the learners, every one knows, is much stronger if accompanied not merely with an accurate geographical description of the country, but with an account of its soil, climate and physical peculiarities—something which will present a picture to the mind. I hope this humble attempt to second the suggestion of the Reviewer, and in a more familiar mode, may help to attract some attention to the subject. W.

CHRISTIAN REGISTER.

BOSTON, APRIL 1, 1837.

ORIGIN OF SUNDAY SCHOOLS.

In the Register and Observer of March 18th, a *subscriber* expressed a desire to obtain accurate information respecting the origin of Sunday Schools in the United States; and among other inquiries, asked, 1st. '*When* and *where* was organized the *first* Sunday School in the United States, or in New England?'

In answer to this Query, we are able to offer the following statement, which we have compiled from several authentic sources, such as the AMERICAN SABBATH SCHOOL UNION ANNUAL *for* 1837; An ADDRESS *delivered before the Boston Sunday School Society on the celebration of the 50th Anniversary of the Sunday School Institution, at the Federal St. Church, Sept* 14th 1831. *by* EZRA S. GANNETT; An unpublished address of a Superintendant of one of our city Sunday Schools, Letters of Individuals. &c.

We would, moreover, take this opportunity to commend to the attention of *a subscriber* and to all who feel an interest in the subject of his inquiries, the excellent, highly satisfactory and interesting Address of Rev. Mr G. It should be stereotyped and in the possession of every teacher and friend of Sunday Schools in the land.

To avoid all confusion in answer to the question of a subscriber, it is necessary to distinguish Sunday Schools into *three* different kinds.

The *first* kind was designed for the Catechising of children and uneducated adults in the principles of Christianity, or more particularly in Church creeds, and the rearing of youth to an early and firm allegiance to Ecclesiastical authority. Of the institution of this kind, there is mention made, as early as the first century of the Christian Era. And this form of the Sunday School is still continued in the Catholic, and some other Churches at the present day.

The *second* kind—had for its object the instruction of poor and ignorant, children collected from their vile haunts and vicious pastimes, in the rudiments of the common branches of secular education. Of this kind, was the School instituted by the celebrated ROBERT RAIKES in 1781. But it is a mistake to suppose that *Raikes* was the *Originator* of the Institution of this sort. The excellent Cardinal Borromeo had brought it into successful practice at Milan, two centuries earlier. Of this individual—worthy of immortal renown—and of the Sunday School as by him established, we have the following interesting account in a note to Mr Gannett's address.

"Charles Borromeo, was born in 1538, and was made archbishop of Milan by his uncle, Pope Pius IV. at the early age of 22 years.—He died in 1584. Eustace in his 'Classical Tour through Italy,' speaks of the schools established by Borromeo, in two passages, which, as they are brief, I have copied from the second volume of the second edition, published in 1814.

'Many of his excellent institutions still remain, and among others that of Sunday schools; and it is both novel and affecting to behold, on that day, the vast area of the Cathedral filled with children forming two grand divisions of boys and girls ranged opposite each other, and these again subdivided into classes according to their age and capacities, drawn up between the pillars, while two or more instructors attend each class, and direct their questions and explanations to every little individual without distinction. A clergyman attends each class, accompanied by one or more laymen for the boys, and for the girls by as many matrons. The lay persons are said to be oftentimes of the first distinction. Tables are placed in different recesses for writing. This admirable practice, so beneficial and so edifying, is not confined to the Cathedral or even to Milan. The pious archbishop extended it to every part of his extensive diocese, and it is observed in all the parochial churches of the Milanese, and of the neighboring diocesses, of such at least as are suffragans of Milan.' p. 319.

'In the diocese of Milan, or to speak more properly, in the vast tracts of country included between the Alps and the Appenines, and subject to the visitation of the archiepiscopal see of Milan, in every parochial church, the bell tolls at two o'clock on every Sunday in the year, and all the youth of the parish assemble in the church; the girls are placed on one side, the boys on the other. They are then divided into classes according to their ages and their progress, and instructed either by the clergy attached to the church, or by pious persons who voluntarily devote their time to this most useful employment; while the pastor himself goes from class to class, examines sometimes one and sometimes another, and closes the whole at four o'clock by a catechistical discourse. The writer first observed this mode of instruction at Desensano on the borders of the Lago di Garda, then at Mantua, and finally in the Cathedral at Milan, whose immense naive and aisles, almost equal in extent to St. Peter's, were then crowded with youths and with children. He was struck more than once with the great readiness of the answers, and often edified by the patience and assiduity of the teachers.' pp. 481, 2."

Nay, it will be seen by the following statement, from a continuation of the same note, that Borromeo himself was not actually the originator of the schools of this kind. It is, indeed, most probable that they were introduced still much earlier into the Church, and very gradually assumed the form in which the school appears under Borromeo.

'I am indebted to Mr J. W. Ingraham of this city for some farther references on the subject of Catholic Sunday schools. Rev. Daniel Wilson visited Milan in 1823, and in the second volume of his 'Tour on the Continent' describes them in nearly the same terms as Eustace, adding that they constitute 'one of the peculiarities of the diocese of Milan.' 'Borromeo,' observes Mr Ingraham, 'merely modified and put into practice the established regulations of his Church. I recollect seeing in Van Espen's Ecclesiastical Law, and also in the Decretals of Gregory IX., about 1227, a provision for schools on Sunday conducted by laymen, very nearly the same as our modern Sunday schools. My references are to Van Espen, Jus. Eccles. Vol. 1. Part II. Sect. I. Title II. Cap. V.; and Dec. Greg. IX. cap. 3.'

Of this second kind are nearly all the Sunday schools of England at the present time; and also those of most countries of Europe. The schools of this kind have generally been managed in every way similarly to *day schools*. In illustration of which fact, it was stated by a London Clergyman who recently visited this city, that it was no unusual thing to see the *rod* administered at Sunday schools.

Until recently the Teachers of these schools were paid, each, at first, 22 cents, and afterward about 33 cents *per diem*. But now, owing to the gratuitous instruction of the benevolent, only the *Superintendents* receive pecuniary emolument.

The Sunday school of this kind was first established in the United States about the year 1790 in Philadelphia by Episcopalians.

Dec. 19, 1790, a meeting was held at Philadelphia to consider the adoption of Sunday schools for the city. Nine persons attended, Dr Rush, Bishop White, &c. The society was formed Jan. 11, 1791. Called the First-day or Sunday School Union Soc. of Philadelphia, which is still in existence under an act of incorporation. The design of these schools was to teach reading and writing to such as were not likely to acquire those branches of knowledge elsewhere. The teachers were all hired, and moral books were loaned or given as premiums to the scholars. Here is a bill.

'The Board of Visiters of the S. Schools in Philadelphia, To —— —— Dr.

June 1, 1800.

For teaching S. S. of girls 3 mos. at $106 per year,	$25,00
" " 4 19-26, Scholars more than 40,	1,19
Pens, Ink and paper,	4,00
Two dozen spelling books,	4,00
Rent of Room,	5,00
	$39,19

Premiums were awarded for good reading, good spelling, and constant attendance; and among the books were the following: 'Looking glass for the mind,' 'Economy of Human Life,' 'Adventures of Alphonso,' 'Hieroglyphic Bible,' and 'Whole Duty of Woman.' At one visit, of the premiums given to 20 girls, 14 were 'The Whole Duty of Woman.'

The establishment of S. S. of this kind on the present plan (*of free service*) has been ascribed to Rev. Robert May, who had been a S. S. boy in London, and who in 1811, happening in this country, opened a Sunday School in the city of Philadelphia, and superintended it himself, till he returned to England in spring of 1812. It has been however stated that a Sabbath School on the modern plan was opened in the city of Pittsburg, Pa. the in summer of 1809, embracing (in children and adults) 240 Scholars. So natural indeed, and so simple is the system of S. S. that it is no wonder they should originate in any Christian community without the knowledge of their previous existence elsewhere.

The *third* kind of these Schools, is that, under which most of those in the United States, at present, may be ranked—designed expressly for *religious instruction*; in which the services of all the Teachers are *gratuitous*, &c. &c. Of which kind we have reason to believe that the first, in New England, was established in Beverly, Mass—in 1810, by two young ladies. Of which fact the following letters furnish us information.

Mr Editor,—I observe in your paper of the 18th March the following question.

'*When* and *where* was organized the *first* Sunday School in the United States or in New England?' As early as the year 1810, there was a Sunday School set up in Beverly, by two young ladies, one of whom still remains single, and resides in Beverly, and continues to take an interest in the Sunday School of the First Parish in that town; the other has since married, and resides in Brunswick, in the State of Maine. Whether this school was the first in New England, I am not able to say, but none in Boston or in the County of Essex, claims an earlier origin. Answers to the other queries of your correspondent, might be readily obtained, by addressing either of those ladies. They would be gratified in furnishing any facts in their power to elucidate the history of an institution which, so soon after its establishment in England, attracted their attention, and which owes its introduction, at least into this town and its immediate vicinity, to their benevolent labor. O. P.

Beverly, Mass.

Beverly, Dec. 31, 1836.

Dear Sir,—It gives me pleasure to furnish you the desired information respecting the origin of our Sunday School. It was commenced in 1810 by ladies belonging to the First Parish in this town. Two young ladies (Miss Prince and Miss Hill) began by gathering the children, especially those of poorer families, whose religious education was neglected; assistant teachers were soon obtained, and the number of pupils increased; and the school in a short time took the form of our present S. Schools.

Respectfully, &c.

It will be perceived, by the following letter from Rev. Dr Lowell, published in a note to Mr Gannett's address, that a Sunday School was established in his Society in 1812—two years subsequent to the commencement of that in Beverly.

'Dear Sir,—You request *me* to give you an account of the origin of the West Parish Sunday School, the oldest, as far as I know, in this city. In 1811, a charity school was established in the west part of Boston, chiefly through the exertions of Mr Bartlett, then chaplain at the almshouse, now one of the ministers at Marblehead. In October, 1812, the teacher of that school, Miss Lydia K. Adams, then a member of the West Parish, having learned, on a visit to Beverly, that some young ladies of that town were in the practice of giving religious instruction to poor children on the sabbath, consulted her minister on the expediency of giving like instruction to the children of her school, and to those who had been members of it, on the same day. The project was decidedly approved, and immediately carried into effect. In December of the same year, Miss Adams was compelled by ill health to leave the school, and ladies of the West Church took charge of it, and, in turn instructed the children, both on the week days and the sabbath, till a suitable permanent teacher could be obtained. On this event, they relinquished the immediate care of the week day school, but continued the instruction of the Sunday school, till it was transferred to the church, and was enlarged by the addition of the children of a different description.

Affectionately your friend and brother,

CHARLES LOWELL.'

If there be any inaccuracies in any of the above statements, it would much gratify us to have them corrected, and any person who may have in his possession any other facts of interest in this connexion would confer a favor, no doubt, upon many by making them public.

In conclusion, we cannot forbear a single practical remark.

Whenever and wherever Sunday Schools may have originated in the United States—it is an undoubted fact that more than *two millions* of children, and two hundred thousand of Teachers in our country, are now connected with these Institutions. And when in addition to these numbers, we take into account the Parents, the families, the neighborhoods, the churches, which are more or less intimately connected with, and deeply influenced by them, their Sunday Schools are seen to be, to say the least, a gigantic experiment, upon whose result depend consequences of incalculable moment to the State and to the Church—and which, while it is in process, demands the constant oversight, the deepest interest and the active aid of the wisest and the best men of the age.

At any rate, the Institution of Sunday Schools—attached as it is to the impulsive life of myriads of young and glowing hearts—must go on—and with intense motion. There is now but one question for Christians to answer and that is, to whose guidance shall this vast and mighty machine be entrusted—to that of the multitude of inexperienced zealots, to that of the romantic, visionary and volatile young—or to the combined love and wisdom and power of all who are interested in the cause of God.

THE FEAST OF TABERNACLES.

This is the title of a Poem for music, in two parts, composed by Henry Ware Jr. D. D., and published at Cambridge, by John Owen. It is stated in the advertisement that 'music adapted to the work has been composed by Mr Charles Zeuner, who has devoted to it his eminent genius and science in a manner that cannot fail to gratify those who love the original and beautiful in his high art.'

Of this the public will soon have an opportunity to judge, as the piece is in preparation for public performance at the Odeon, by the Choir of the Boston Academy of Music, and under the direction of the accomplished Professors of that Institution.

The Poem in itself displays much genius and taste. It is written with wonderful spirit. It has, in the reading, much the same stirring effect upon the soul, as music.

The Festival, whose imposing celebration the Poem so faithfully represents, was a season of the greatest exhilaration and rejoicing—and therefore, it must necessarily be the case that the piece abound in lively airs, chorusses and songs of hosanna. But, notwithstanding this necessity, we should judge from reading the Poem that the Author had given every possible opportunity for variety in the music, by means of the occasional songs for women and the chorus of females—and the responses—and the description of soft and beautiful scenes—and the expression of gentle and holy emotions.

The performance of the piece will be anticipated with considerable eagerness and curiosity by the lovers of harmony.

That our distant readers may have a taste of the beauties of the Poem, we copy the following brief extract from the *first part*.

High Priest.

Children of Abraham! to the altar throng,
And add your voices to the Levite choir.
Fresh from the vintage and the harvest field,
Present your annual offering. Bow your souls

Adoring; while your wives and children kneel,
Uplifting heart and voice in holy joy.

People.

We hear, and we obey.
From all the borders of the land,
Assembled at the call we stand,
And hail the festal day.
Before the altar humbly bowed,
We lift our thousand voices loud,
And grateful homage pay.
Let our anthem reach the skies,
Let our thanks accepted rise!

Voice.

From Carmel's fruitful mountain,
From Hebron's ancient towers,
From Jordan's rushing fountain,
From Sharon's vale of flowers:

People.

We come, we come, the harvest o'er,
To meet in Zion and adore.

Voice.

Lo, Ashur brings his treasures,
Drawn from the heaving main;
And Issachar his measures
Of life-sustaining grain.

People.

The varied gifts of heaven we bring,
And pay our thanks to Israel's King.

Voice.

Lo, the vineyard's ripe donation!
Lo, the honey from the rock!
Lo, the olive's pure oblation!
Lo, the fleeces of the flock!

People.

Blessing, honor, glory, be,
Lord of life and love, to Thee!

Voice.

Like a full o'erflowing river,
Blessings from on high descend;
Glory to the bounteous Giver!
Glory, till the world shall end!

People.

Let our anthem reach the skies,
Let our thanks accepted rise!

Woman.

And hark, the sweet voices of Jacob's fair daughters
Join the high chorus of gladness and love;
From the hill-sides of Judah, from Galilee's waters,
They crowd to the courts of their Sovereign above.

Chorus of Women.

From our homes by the hill-side, our rest by the waters,
We crowd to the courts of our Sovereign above;
We bring the full hearts of wives, sisters, and daughters,
We join the high chorus of gladness and love.

All.

Join every voice in the rapturous chorus;
Swell the loud anthem of gladness and love;
For the blessings of Heaven, spread around us and o'er us,
Shout to the praise of our Sovereign above.

High Priest.

Not unto us, O Lord, is glory due.
We are but dust and sin. The gifts, the grace,
The g'ory, all are thine. Be thine the praise!
All other gods are idols; human hands
Have made them, human folly serves. *Our* God,
Jehovah, *lives*. Earth, heaven, all things, he made;
He rules o'er all supreme. Praise him alone!

People.

Praise Him alone!
Beyond the splendors of the sun,
He reigns Eternal, Glorious, One,
On no divided throne.
Round that throne what wonders meet!
Clouds, the dust beneath his feet;
Thunder, but his voice; and fire,
Angel of his love, or ire.
Raise the universal song!
Sound it, Zion, first and long!
Hosts of heaven, angelic choirs,
Strike it on your living lyres!
Sea, and earth, and skies, unite,
Sun and moon, and stars of light!
Praise him, praise, with one accord;
Halleluiah? Praise the Lord!

AMERICAN UNITARIAN ASSOCIATION.

The following are extracts from letters of the General Secretary of the American Unitarian Association, who is travelling in the West.

I was happy to find the society at Louisville in such a flourishing condition. Six years ago I preached there when it was in an unformed state; and held my meetings in a school house. And I was forcibly struck with the contrast. A large and highly respectable society has since grown up, and erected a neat and commodious church. I felt that much good had thus been done;—that the hearts of many have thereby been made to rejoice, and that many have been brought under religious influences, who before enjoyed but imperfectly the blessings of the Gospel. Mr C. has had many difficulties to encounter in building up and establishing the society. But he has gone forward in the spirit of his Master, and overcome them all. He deserves our sympathy, and is entitled to great credit for his faithful and successful labors. The Western Messenger I hear spoken of in the highest terms throughout all the West.'

The labors of the Rev. Mr Eliot at St Louis have been abundantly blessed. He has, indeed, done a good work. He has shed around him a truly Christian influence, which has been seen and acknowledged even by the enemies of our faith; and has done much to promote the cause of truth and righteousness not only in that city, but in the surrounding country. His society is not large, but it promises well. It is now building a handsome church of the Doric order, which is nearly completed. It has a central position, and will be an ornament to the city. I heard of several places in Missouri where there are Unitarians, and should have visited them but for the lateness of the season. Mr E. has preached at Gravois Settlement, and has been invited to preach at Manchester in that state.

At Peoria, which is beautifully situated on the borders of a lake of the same name, (The lake is a widening of the Illinois river) and promises to be a large place, I preached, and aided in organizing a society. A very desirable lot of land has been procured, and funds to a considerable amount have been subscribed, for a church; and there is a prospect of a good society there.

I went to Pekin, Tremont, Beardstown, Meridocia, Jacksonville, Hillsboro, Vandalia, Greenville, Edwardsville, and Alton. In most of those places I found Christians of our faith;—met with a cordial reception among them, and they seemed highly gratified to hear preaching in accordance with their views and feelings.

Tremont, the county seat of Tazewell Co. has risen up as it were by magic. It is not two years since the first house in it was erected on the broad, wilderness-like prairie. And now it is one of the prettiest villages in that part of the state. It is composed almost entirely of people (of the first respectability) from Mass. and R. Island; a large proportion of whom entertain our views of religion, and are very desirous of having them preached there. They often look anxiously towards the East, and sigh for the altars of religion they left behind them. The school house and church claimed the earliest attention of the fathers of New England; and their descendants, wherever throughout the country they are found, commonly manifest the same good spirit. They are, indeed, in a certain sense 'the salt of the earth.'

Hillsboro, the county town of Montgomery, is composed somewhat of Massachusetts people, and appears very much like a New England village. I preached there to a very attentive and interesting audience. A Lutheran clergyman and several of other denominations went to hear me. The number in the place, of those who sympathize with us is not large, but they are highly respectable, and are anxiously looking forward to the time when they shall have Unitarian preaching among them. If a preacher should be sent out there, he could hold his meetings in an Academy, which has just been erected, and which is one of the best specimens of architecture in the state. I wish a missionary could be sent there. That place might be his head quarters; and he could preach occasionally at Vandalia, (the seat of government) Shelbyville, Springfield, Jacksonville, and some other places.

I have not heard particularly about the new society at Chicago; but, judging from the character of the gentlemen who took an active part in forming it, it cannot, I think, but prosper.

With the appearance of things at Alton I was highly gratified. The society promises well; and will, I doubt not, be a large and a strong one. It is composed in a great measure of enterprising young men; many of whom are from the New England states. I met several of them one evening, and speaking of the importance of having a church forthwith, I suggested that a subscription paper should then be drawn up. One was immediately prepared, and 2000 dollars were subscribed by those present, and it was thought that 6000 could easily be raised. Mr Charles A. Farley was preaching there with great acceptance, and felt very much encouraged at the prospects of the society. The Sabbath before he preached to a crowded house; and so much admired was his sermon, that a copy of it for the press was solicited. Alton is rapidly increasing, and is destined to be a large place. And our brethren in the faith who are making these efforts for the support of religion there, are doing a good work not only for themselves, but for posterity. God grant that they may be blessed and prospered in this truly Christian work.'

***The Treasurer of the American Unitarian Association acknowledges the receipt of Thirty dollars from the Ladies of the first Congregational Society in Chelmsford, to constitute their Pastor, Rev. Wm. Andrews, a Life member of the Association.

Also from the Auxiliary Association in Springfield, Massachusetts, being subscription of members, one hundred fifty-six dollars.

And a Donation from Hon. Jonathan Dwight of Springfield, Fifty dollars.

March 20th.

NEW PUBLICATIONS.

We have received from Weeks Jordan & Co.,

Elinor Fulton, or Sequel to the Three Exments of living.

This little work continues the main subject of the *Three Experiments*, and carries it into some details which could not be well embraced within the limits prescribed for that publication. The Author will lose none of her merited popularity by the *Sequel*. It is marked with the same good sense, and ease of diction, and liveliness of delineation of characters and morals, which were generally commended in the Three Experiments.

Fourth Experiment of Living; Living Without Means.

We were surprised to find that we had accidentally omitted to notice this work when it was first sent us by the Publishers, Otis, Broaders & Co—particularly as it seemed to us to contain much that is pithy and striking, and gave much pleasure in the perusal.

Conversational Phrases and Dialogues in French and English, compiled chiefly from the Eighteenth and last Paris Edition of Bellenger's Conversational Phrases. With many additions and corrections. Boston, James Munn & Co. 1837.

The original work which is the basis of the above, is well known as one of the most popular and extensively used books of its kind in France.

The Compiler and Editor of this little volume has very carefully and accurately performed his task; and has presented to the public one of the very best elementary books for the use of schools, and all beginners of the study of the French language.

The subjects of the lessons are judiciously arranged under appropriate heads, and in a systematic order, well adapted to the gradual progress made by the younger as well as the more advanced student.

MASSACHUSETTS LEGISLATURE.

In the Senate, Wednesday, March 22d, the proceedings were of little interest.

In the House the following bills passed to be engrossed:—To establish an institution for savings in Chelsea; to incorporate the Goulding Patent Bale Rope Manufacturing Company; the Green River Manufacturing Company; the Berkshire Silk Company.

Among the bills reported was one authorizing school districts to establish libraries for the use of common schools.

In the Senate on Thursday, 23d, several bills were presented and several reported. The following bills passed to be engrossed;—To increase the capitals of the Commonwealth Bank, the Suffolk Bank, the Bunker-Hill Bank, the Fulton bank, the Dedham Bank, the Hancock Bank, and the Railroad Bank; in addition to an act to establish the Granite Bank: to establish the Fishermen's Bank; to establish the Grafton Bank; to incorporate the Boat Meadow River Company; further regulating the storage, &c. of Gunpowder in Boston, in concurrence.

In the House on Friday among the resolves passed was one for the due enrolment and promulgation of the 12th Article of the Amendment to the Constitution. A bill passed to be enacted in addition to an act relating to certain Courts in Middlesex.

In the Senate on Friday, March 24. A bill from the House, to provide for taking a census of rateable polls, was read, and committed to Messrs. Whitmarsh, Hancock and Sprague.

In the House on Friday, the following bills passed to be enacted; In addition to an act to establish the Charlestown Branch Railroad Corporation; in addition to an act to incorporate the Fall River Millroad, Railroad, and Ferry Company; to establish the Hope Oyster Company; to incorporate the Lowell Gas Company; the Wrentham Carpet Company; in addition to an act to incorporate the proprietors of the Middlesex Bridge; in addition to an act further regulating the storage, &c. of gunpowder in Boston; to increase the salaries of the Judge and Register of Probate in Nantucket; to repeal an act to repeal the charter of the People's Bank and to repeal an act to repeal the charter of the State Bank.

In the Senate on Saturday, several bills were advanced, but principally of a local and private nature.

In the House on Saturday, but little business of much public interest was finished.

In the Senate on Monday, March 27th. Bills passed to be Engrossed:—To incorporate Bemis Manufacturing Company; the Cambridgeport Aqueduct Company; the Franklin Manufacturing Company; the West-Sutton Literary Institute; the Grafton Evangelical Congregational Meeting-House; the Greenfield Unitarian Meeting-House; the proprietors of the New-Bedford Rural Cemetery; the Andover Protestant Episcopal Church, with an amendment; the Newburyport and Newbury Mechanic Association, with an amendment; the Chelsea Savings Institution; the Berkshire Silk Company; to annex part of Phillipston to Royalston; authorizing the South Parish in Sutton to sell real estate; the five last in concurrence.

Resolves passed to be engrossed:—Concerning the Province Lands; relating to the Gun-House Sites in Maine.

Bill passed to be Enacted:—To establish Probate Courts in Provincetown.

In the House on Monday the report on the subject of returns by cashiers of the amount due from directors and stockholders of banks, was read and accepted, and sent up for concurrence.

A motion to reconsider the vote, whereby the House refused to pass to be engrossed, a resolve for the further Geological Survey of the State, was decided in the affirmative, and the said resolve passed to be engrossed. Sent up for concurrence.

A bill, providing for the appointment of Bank Commissioners, and prescribing their powers and duties, was read a second time, and on motion of Mr. Nayson of Amesbury, indefinitely postponed.

INTELLIGENCE.

New Hampshire Electors.—The election of State officers and Representatives in Congress took place in New Hampshire, on Tuesday the 14th ult., Governor Hill was re-elected without any formal opposition. The congressional ticket favorable to the present administration was undoubtedly elected consisting of the following names—Samuel Cushman, James Farrington, Charles G. Atherton, Joseph Weeks and Jared W. Williams.

Virginia Election.—The Virginia Legislature has passed a bill providing that the elections of Members of Congress, and of the State Legislature, instead of taking place at different times, and on different days in different counties, shall all take place on the fourth Thursday in April.

New Instrument for Amputation—A new surgical instrument has been invented by a physician of the name of Buller, residing at Hamburg. A leg may be amputated by it in a second, and it has the effect of diminishing the sensibility of the limb to the pain suffered, by a simultaneous pressure which accompanies the operation.

It is stated in the Journal of Commerce that there are thirty-two manufacturing establishments in Patterson N. J., which employ upwards of 3,000 persons, whose wages exceed $500,000 per annum. Other manufactories are about to be built.

The whole of the cotton crop in the year 1836, is estimated at 480,000,000 lbs. The number of field hands 340,000, valued at $800 each. The total capital invested in the growth of cotton in the United States, $806,000, 000. The cultivation has increased only in Alabama, Mississippi, Louisiana, and Florida.

Power of Steam on Railroads.—On Saturday last March 25th an experiment was tried on the Boston and Lowell Railroad, with a new Engine built at Lowell, for the Stonington road. The weight of the Engine is about 10 tons. A train of 49 burden cars was drawn from Boston to the turnout in Woburn, a distance of 10 miles, in 51 1-2 minutes. The load exclusive of Engine, was as follows: 25 cars 373 bales pressed cotton and wool 177,364 lbs; 5 cars groceries, &c, 26,142 lbs; 19 cars coal, 6000 lbs, 114,000 lbs; 40 cars weighing 191,000 lbs; Tender to locomotive 14,400 lbs. Total 522,906 lbs, or 261 tons. The load, which occupied a length of 820 feet, was started on the bridge at Boston without assistance, was taken up planes of 10 feet to a mile, and stopped and started again on a plane of that inclination. On the 18th of January, the small Engine, 'Patrick,' of 9 tons weight, also built at Lowell, took a load of 35 cars, weighing in all 201 tons, in 2 hours and 15 minutes from Boston to Lowell, 26 miles. In both cases the experiment was made without any previous preparation, the engines, cars and rails being in their usual working state.—*Atlas.*

Light Houses in Massachuseets.—Among the acts passed at the session of Congress now just closed is one making appropriations for building light-houses, light-boats, beacon-lights, buoys, and dolphins, for the year one thousand eight hundred and thirty-seven.

The appropriations for this purpose for the State of Massachusetts are as follows.

For two small light-houses, should two be necessary, on proper sites, at or near Ipswich harbor, seven thousand dollars; for a light-house to be erected at or near Ned's point, contigious to the village of Mattappoisett, five thousand dollars; for three small light-houses on Nanset beach, Cape Cod, fifteen feet high, ten thousand dollars; for the erection of buoys upon the rocks and ledges at the entrance of the harbors of Lynn, Salem, Beverly, Marblehead, and Manchester, two thousand five hundred dollars; for buoys on Aldridge ledge, False spit, Hunt's ledge, Hospital Island ledge, Sculpion ledge, Governor's Island point, and Little Farm bar, in Boston harbor five hundred dollars; for erecting a beacon at the mouth of New Bedford harbor, two thousand dollars; for two small beacon lights on the North side of Nantucket island, five hundred dollars; for placing a spindle in the harbor of Edgartown, and buoys, two hundred dollars; for erecting a light-house at Wing's neck, five thousand dollars; for buoys in the harbor of Mattapoisett, one hundred dollars; for Buoys on Bay rock, the ledge on the shoal on the west side of Taunton river, opposite Fall river, six hundred dollars; for buoys at a place called Egypt in Taunton river, one hundred dollars; for a beacon on Muscle bed, and a beacon on Oyster bed point, in Mount Hope bay, five thousand dollars; for a light-house on Mayo beach, in Wellfleet bay, one thousand dollars; for a buoy at Deep Hole rock near Oyster island, on the south side of Barnstable, three hundred dollars.

The Great West.—The territory is eight thousand miles in circumference, extending from the Allegany to the Rocky Mountains, and from the Gulf of Mexico to the lake on the North; and it is the largest territory, and most benificent in climate, and soil, and mineral wealth, and commercial facilities ever prepared for the habitation of man, and qualified to sustain in prosperity and happiness the densest population on the globe. By twenty-four miles of steam navigation, and canals, and rail-roads, a market is brought near to every man, and the whole is brought into near neighborhood. When I first entered the West, its vastness, overpowered me with the impression of its uncontrollable greatness, in which all human efforts must be lost. But when I perceived the active intercourse between the great cities, like the rapid circulation of a giants blood; and heard merchants speak of just steping up to Pittsburg—only six hundred miles—and back in a few days; and others just from New Orleans or St. Louis, or the far West; and others going thither, and when I heard my ministerial brethren negotiating exchanges in the near neighborhood—only one hundred up or down the river—and going and returning on Saturday and Monday, and without trespassing on the Sabbath;—then did I perceive how God, who seeth the end from the beginning, had prepared the West to be mighty and still more valuable.—*Dr Beecher.*

Temperance in ward 3.—At a meeting of Ward Three Temperance Society on the 16th inst. the following persons were elected officers of the Society.

D. R. Sheafe, *President*. S. G. Shipley, Benjamin Kimball, A. L. Haskell, Ruggles Slack, George W. Light, A. B. Snow, *Vice Presidents* Jonathan Parker, *Secretary*. Levi Brown, W. C. Brown, William Waterhouse, Isaac S. Tompkins, Henry Upham, George Wadsworth, Thomas P. Horton, *Directors*.

[From the Newark Daily Advertiser.]

EMIGRATION OF FOREIGN PAUPERS.

The recent report of the Secretary of the Treasury relative to the deportation of Paupers from Great Britain, &c., in obedience to the resolution of the Senate at the last session, comprises a variety of letters on this subject from the American Consul in some of the most important European sea-ports, in reply to the Secretary's circular, asking for information.

It does not appear from this correspondence, for a copy of which we are indebted to the Hon. James Parker, that the deportation of paupers to the United States has been authorized by any of the public authorities of Europe. In Germany the emigration of paupers is positively discountenanced. The American Consul at Bremen writes that persons disposed to emigrate always have difficulty in procuring the consent of the Government. Mr Graebe our Consul at Hesse Cassel, gives the following account of the cause of the emigration of German paupers.—

'The great number of German paupers in the United States arises from the low rate of passage money which of late had existed.—Steerage passengers were taken last spring from Bremen, and found with good provisions, at $16 each grown person. This price the Bremen ship owners could afford by carrying always a large number, to obtain which they had their agents all over in the interior of Germany, and induced the lower class, which live in a very poor state, to emigrate by making them believe that labor was so much demanded in the United States that any able-bodied man could earn as soon as landed, $2 a day. Young and old, healthy and sickly, thought now of nothing but to emigrate, every sacrifice was made, even their clothes were sold, and if this did not suffice, the balanced begged; and all those who could scrape together enough to pay their passage went to the United States, where the majority landed penniless, and a great number of them, consisting of old people, women, and children, unable to work, as the the German Government does not allow their young men to emigrate until they have fulfilled their military obligation. This traffic on the part of the Bremen ship owners will continue as long as the laws of the United States do not make their masters liable for the support of the passengers, which they bring to the United States, and our shores will be so long filled with paupers of all kinds.

I have the honor to be, the Secretary's most obedient servant, CHARLES GREENE.

Hon. LEVI WOODBURY.'

Scotland sends no paupers abroad in any way.

The *Irish paupers* which come to America are sent chiefly to the British Colonies, but not by the public authorities. The country is crowded with its population, and Mr Wilson our Consul at Dublin, writes that the proprietors of large landed estates, in order to thin or lessen the population on their estates, tenants and laborers, sometimes bargain with them to emigrate by paying their passages, and furnishing a few pounds for their support until they may procure employment. This species of emigrants have averaged about 100 a year at that port for the last 5 or 6 years, nineteen-twentieths of whom go to Canada, as the price or passage is about half the charge to the U. S.—being about $15. The Consuls in the other Irish ports give the same testimony. Of 4,993 emigrants from Cork between January and August last, all except 120 sailed for the British Provinces.

In *England*, the Poor-Law-Commissioners authorize the parishes to ship paupers (with their own consent) to any *British Colony* at public expense, but not to the United States, except in a few cases where the parties had friends in this country. Out of 5,141 who embarked at London during the year, ending in July, only 191 were sent to the United States.

Mr Ogden the Consul at *Liverpool*, writes as follows—

'I find that it has been the practice with many parishes, for some years past to send abroad such of their superabundant population as would consent to go, and although there has never been a restriction as to the place, they have invariably preferred the United States, and ninety out of a hundred, New-York. Regular contracts are made by different parishes with passenger brokers at this place to ship them, the extent of this deportation, however, always limited in comparison with general emigration, has recently been much diminished, in consequence, probably, of the increased demand for labor and the general prosperity of the country. The following facts are obtained frem authentic sources and be relied on. In all instances the emigration is voluntary, and the parish is not relieved by it from its obligation of support should the individual ever return. Convicts are never sent, nor the inmates of workhouses, nor those who, from age or decrepitude, are unable to support themselves.

Not one person out of fifty is over fifty years old—they are generally young people who have made improvident marriages, and without ostensible means of support with increasing families, are likely to become chargeable to their parish. Reputed poachers are a class of people frequently sent from agricultural districts, and out of at least a thousand of various descriptions, shipped off by my informants, he is quite sure not more than twenty ever returned. Some provision is always made for their immediate support, on landing at their place of destination. From five to ten pounds is paid by their shipping agent to each individual on the vessel's leaving port, besides their passages being paid for, and their provisions found for the voyage.'

From January to July, 24,065 persons emigrated from Liverpool for this continent. The emigration from that port alone during the last three years amounts to 76,139.

The following scraps of foreign news are taken from the selections made by the Boston Courier from the late French and English papers.

There were 54 slave vessels captured and carried in to Sierra Leone in 1836. The slave trade is said to be carried on to a greater extent than ever, and principally under the Portuguese flag. The slavers land their slave decks, fittings and irons, and there wait till their cargoes are ready on the beach before they re-ship them, in order to avoid suspicion, if they are over hauled.

The motion made in the English House of Commons, for the removal of the Bishops from the House of Lords, was lost by only a majority of 105. The minority was much larger than any one expected.

The celebrated chemist, Berzelius has just died at Upsal, at the age of 86. He was the only surviving disciple of Linnæus.

Dr Bowring, M. P., has been made a member of the Royal Society of Bavaria.

It has been computed at Paris that no less considerable a sum than than five millions of francs have been lost in that city, since 1830, in unsuccessful attempts to establish periodical works.

There entered the port of Liverpool, during the month ending the 24th Jan., 1002 vessels, with a burden of 149,632 tons. This gives an increase on the corresponding period of last year, of 135 vessels and 9347 tons. Of the vessels which arrived during the last month, 781 were in the coasting trade, 20 from British America, 35 from the Mediterranean, 7 from the East-Indies, 10 from South-America, 15 from the United Staies, and 12 from the West-Indies.

The number of persons arrested in France during the past year, for political offences alone, reaches, according to the best French legal report, the number of 20,000.

Population—According to Mr McCulloch, the entire population of Great Britain and Ireland amounted, in May last, to 26,371,000—rendering Great Britain, with the exception of Russia, France and Austria, the most populous state in Europe.

From Dresden under a recent date, we learn that the State Chamber of the States had just adopted a project of law prohibiting all lotteries, foreign as well as others, under the most severe penalties. Time speculations on Exchange are equally forbidden. Foreign loans, by way of lottery, are not, however, included in the above law.

The health of Prince Talleyrand, now in his 83d year, is good, but he is wholly unable to walk, being carried to and from his carriage. At the Tuilleries an arm chair on castors awaits him at the entrance of the apartments, on which he is rolled to his Majesty's cabinet. As heretofore, since the Prince's arrival in Paris, his saloons are crowded with diplomatists of every grade, not omitting the fair ambassadresses who figure with the capital.

Late from Canton.—We have received the Canton Press of Dec. 10. An edict had been issued requiring nine foreign merchants named in it, to leave the country, and they had been called on by the Hong merchants, to fix a day when they would be ready to comply with the order. It is stated that little or no apprehension existed that they would be forced to leave. The order was suspected to have originated in an intrigue of Chinese merchants, for selfish purposes.

The final answer of the Imperial government on the question whether Opium shall be made a legal article of trade or not was not received, but it was expected soon. There were violent advocates of both sides of the question—viz. the admission of the article on payment of a duty, and its total exclusion. Information had been received which authorized the opinion that it would be admittted.

NOTICE.

The Norfolk County Bible Society will hold its Annual Meeting in the Court House at Dedham, on Wednesday, April 12th, at 2 o'clock, P. M.

BENEVOLENT FRATERNITY OF CHURCHES

This Association will celebrate their third Annual meeting by religious services in the Federal St. Meeting House on the evening of Fast day at half past seven o'clock. Sermon by Rev. F. T. Gray.

The meeting for business will be in the Berry St. Vestry at seven o'clock on the same evening.

☞ A free Lecture will be delivered in the Pitts Street Chapel on Wednesday evening next at half past seven o'clock by Artemas Simonds. Subject—the Pauperism of England.

BOOK AND PAMPHLET SOCIETY.

The Depository of the Book and Pamphlet Society is removed to the Office of the Christian Register, in the chamber over the office of the Morning Post, No. 19 Water st.

The Depository is now open to all, who may be in want of Unitarian Books and Tracts for distribution; and the Directors would inform such persons that they will be supplied gratis, on application as above. Besides the monthly tracts issued by the Unitarian Association, the Depository is supplied with various other treatises in defence of Liberal Christianity; and friends at a distance who write for them will be supplied.

MARRIAGES.

In this city, Mr Geo. A. Fisk to Miss Sarah W. daughter of Wm. W. Clapp, Esq.

In Charlestown, Mr Benj. F. Roberts, of this city, to Miss Adeline Fowler.

In Brookline Mr Samuel Craft, Jr. to Miss Joanna Barrett.

In Walpole, by Rev. Mr Stone, Mr James P. Tisdale to Miss Mary R. daughter of Joseph Ellis Esq.

In Frankfort, Me, Capt. W. S. Smith to Miss Elizabeth R. Mayo, of Boston.

DEATHS.

In this city, on Wednesday, Mr Artemas Wiswell, aged 47.

In Chelsea, Mr William Wilcutt, 48.

In Lexington, 22d inst. Mr Edward Allen, formerly of this city, 54.

In New Bedford, 19th inst Mary Rotch, daughter of the late Joseph Rotch, 65.—20th Abraham Russell, aged 81, a highly respected member of the Society of Friends.

In Albany, Mr Joseph C. Yates, late Govenor of New York, 69.

ALCOTT'S CONVERSATIONS WITH CHILDREN.

CONVERSATIONS with Children on the Gospels, conducted and edited by A Bronson Alcott. vols. 1 & 2. Published and for sale by James Munroe & Co. 134 Washington Street.

'A more interesting series of conversations we have never seen. A more natural and beautiful exposition of some great religious principles has not fallen in our way. As an historical document showing the adaptation of the young mind to religion, it is of inestimable value. We cordially recommend this book to all who desire a knowledge of the method of addressing the young mind on religious truth. With the works of Gallaudet and Jacob Abbot, we shall keep it as a manual on this department of science. To parents and Sunday school teachers especially, it is a valuable present, the study of which must enable them to abound more and more in that true work of the Lord—the blessed work of bringing the lambs into his fold of safety and peace.—*Western Messenger.* a 1

YOUNG MAN'S AID, &c.—The Young Man's Aid to Knowledge, Virtue and Happiness. By Rev. H. Winslow. Received at the Literary Rooms, a 1 WEEKS, JORDAN & CO.

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Lexington, April 1st, 1837.

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Derry, N. H. April 1st 1837.

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POETRY.

FOR THE REGISTER AND OBSERVER.

THE VOICE OF DEATH.

I heard a voice—'twas the voice of Death—
As he softly said, 'give up thy breath
And come with me:
I dwell in the grave, there is my home.
Come! thence you ne'er will wish to roam,
'Tis rest to thee.'

He spake! and an old man bow'd to him,
Then, lifeless, fell like a withered limb,
And passed away.
He spake! the young in their strength were stay'd,
And shook at the sound his voice had made—
Then quiet lay.

Again—and the voice of mirth was hush'd—
For one who with health and joy was flush'd
Lay with the dead.
He call'd to the great—their eyes grew dim—
To the lowly ones—they follow'd him,
To a soft bed.

Dread, dread thy call to the sinner's heart,
From sensual joys when it bids him part,
To go with thee.
But the *good* fears not thy call, O Death
For 'tis joy to him when thy voice saith
'Thy soul is free.'

S F. Jr.

[From the New Yorker.]

THE UNSEALED LETTER.

A young student left his father's house, to try the influence of a milder clime. Death was not thus to be eluded,—he met him there. During the languor of a swift decline, he had longed much for letters from his home. At length a letter came,—but he was expiring. He fixed on it his glazing eye, without a ray of emotion. 'Lay it aside,' he said. The soul winged its way,—and that letter, so passionately desired, remained unopened.

It came too late, that tender scroll—
Mid stranger forms he lay,
With that last whiteness on his brow,
Which may not pass away.

There was a sound of mournful winds
Amid the drooping trees;
Strange waters chafed their rocky bed,
Urged by the fitful breeze.

But he to whom those plaintive tones
So oft, in contrast, bore
The singing brook that merrily
Ran by his father's door;

The gale that from his native bowers
A rich luxuriance swept,
No more, amid the broken gold
Of earthly memories wept.

They held the letter o'er his couch,
They prest it near his eye,—
'The long desired! behold it here!'—
There breath'd no answering sigh.

At length, a deep and hollow tone,
In lingering accents stole—
'Lay it aside,'—but in his hand
They placed the unopened scroll.

And there, reproachfully gleamed forth
Its seal so rich and rare,
Which still the breathing impress bore
Of Love's confiding care;

The flower that turning seeks the sun,
Spoke from its waxen scroll,
'*Vois seul—vois seul*'—no pulse it touched
In the departing soul.

Oft had the stricken exile mourn'd,
And in his prayer he sought
For this sweet herald from his home,
Now to his bosom brought.

But not till pangs of hope deferr'd
Had drunk his being's flame,
Not till the triumph-hour of wo,
The tardy treasure came.

O vanity of earthly trust!
When the strained eye was dim,
And the weak hand, like marble cold,
What was that scroll to him?

A deeper seal 'twas his to break
Of mystery unreveal'd
To mortal man—The spirit pass'd,
The letter still was sealed.

L. H. S.

'THEREFORE THE LORD GOD SENT HIM FORTH FROM THE GARDEN OF EDEN.'—(Gen. iii. 23.)

When our first parents wandered forth
Into this world defiled,
Behind, they left a Paradise;
Before them was the wild:

But to the Christian pilgrim now
A happier lot 's assigned
Before him lies the Paradise,
The wilderness behind.

E. L. A.

Christian Observer, (Eng.)

American Episcopalians, it is well known, are equally opposed with other religious denominations, to a union of church and state. The following lines, therefore, which we copy from a London paper, will not be understood as intended to reflect upon them. It is keen satire directed against a great system of oppression, which all Americans hold in abhorrence.

N. Y. Observer.

RESOLUTIONS PASSED AT A LATE MEETING OF REVEREND\S AND RT. REVEREND\S.

Resolved—to stick to every particle
Of every creed and every article;
Reforming nought, or great or little,
We'll staunchly stand by every tittle,
And scorn the swallow of that soul
Which cannot boldly bolt the whole.

Resolved—such liberal souls are we—
Though hating Nonconformity,
We yet believe the cash no worse is
That comes from Nonconformist purses:
Indifferent whence the money reaches
The pockets of our reverend breeches,
To us the Jumper's jingling penny
Chinks with a tone as sweet as any;
And even our old friends, Yea and Nay,
May through the nose forever pray,
If, also, through the nose they'll pay.

Resolved—that Hooper,* Latimer,†
And Cranmer,‡ all extremely err,
In taking such a low-bred view
Of what Lords Spiritual ought to do,
All owing to the fact—poor men,
That Mother Church was modest then,
Nor knew what golden eggs her goose,
The public, would in time produce.

Resolved—that when we Spiritual Lords,
Whose income just enough affords
To keep our spiritual lordships cosy,
Are told by antiquarians prosy,
How ancient bishops cut up theirs,
Giving the poor the largest shares—
Our answer is, in one short word,
We think it pious, but absurd.
Those good men made the world their debtor—
But we, the Church Reformed, know better,
And taking all, that all can pay,
Balance the account the other way.

Resolved—our thanks profoundly due are
To last month's Quarterly Reviewer,
Who proves, by arguments so clear—
One sees how much he holds per year,—
That England's Church, though out of date,
Must still be left to lie in state,
As dead, as rotten, and as grand as
The mummy of King Osymandyas,
All pickled snug, the brains drawn out,§
Fine costly cerements swathed about,
And 'Touch me not'—those words terrific—
Scrawled o'er her in good Hieroglyphic.

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* They, the bishops, know that the primitive church had no bishops. If the fourth part of the bishopric remained unto the bishop, it were sufficient.—On the Commandments, p. 72.

† Since the prelates were made lords and nobles, the plough standeth; there is no work done—the people starve.—Latimer's Sermons.

‡ Of whom have come all these glorious titles, styles, and pomps into the church. But I would that I and all my brethren, the bishops, would leave all our styles, and write the styles of our offices, &c.—Life of Cranmer, by Strype: Appendix.

§ Part of the process of embalment.

From Poetical Works of William Wordsworth.

MICHAEL ANGELO'S SONNET TO THE DEITY.

The prayers I make will then be sweet indeed,
If thou the spirit give by which I pray;
My unassisted heart is barren clay,
That of its native self can nothing feed:
Of good and pious works thou art the seed,
That quickens only where thou say'st it may;
Unless thou show to us thine own true way,
No man can find it; Father! thou must lead.
Do thou, then, breathe those thoughts into my mind
By which such virtue may in me be bred,
That in thy holy footsteps I may tread;
The fetters of my tongue do thou unbind,
That I may have the power to sing of thee,
And sound thy praises everlastingly.

MISCELLANEOUS.

THE MOLE.

——Tread softly, that the blind mole may not
'Hear a foot fall; *we now are near his cell.*'

SHAKSPEARE.

The mole hills which we see in fields and meadows are thrown up by the mole probably during its search for food. Little was known of the natural history of this animal, till a French naturalist, M. St. Hilaire, published lately some interesting particulars respecting it. The mole forms several under-ground passages; and the way she proceeds in doing this is as follows:—she first makes a run in various directions, by undermining the ground, and unites this and several others at one point, making, however, some of them larger than the others. M. St. Hilaire says that she finishes by arranging them with the most perfect symmetry, plastering the sides with great care; and when completed it may be called her *encampment*. In the centre of these works she establishes herself, and appropriates a separate place to the reception of her young, which is in some respects differently constructed from her own. In order to render the respective habitations which she and her young occupy not liable to be injured by the rain, she makes them almost even with the ground, and higher up than the runs, which serve as drains, or channels, to carry off the water. She makes choice of the place of her abode with the greatest care, sometimes constructing it at the foot of a wall, or near a hedge or a tree, where it has the less chance of being broken in. This abode is sometimes protected by having a quantity of earth thrown over it, especially in light soils, where I have seen a mound almost large enough to fill a wheelbarrow. Sometimes, however, no earth is thrown up over the habitation. This precaution of the mole is very necessary, to prevent the places she has chosen for retreats for herself and her young from being trampled in. When a mole has occasion to make her run through a gateway, I have observed that she generally carries it as near as possible to the gatepost, where it is less likely to be injured. Some runs are so near the surface, that I have seen the ground crack during the animal's progress in working them. The bed for the young is composed of the blades of wheat, with which the mole forms a sort of mattress. Four hundred and two of them were counted in one nest, and all so fresh in their appearance, that they had been probably collected by this little animal in the course of two or three days. This shows not only her extraordinary industry, but the great depredation she must commit.

The mole is never known to work for food near the place which she has fixed upon for her abode. She labors to procure it about two hours in the morning, and as many in the evening, and then returns to her home or resting-place, which is so constructed, that she is instantly made aware of any danger. This effect is produced by forming the upper ruins in a sort of circle, so as to communicate a vibration when anything passes over them. The mole then takes alarm, and escapes by one of her *safety* runs.

The mole is not often seen on the surface of the earth. I once, however, caught one, and turned it loose upon a lawn, the turf of which was on a bed of strong gravel, and particularly hard and dry. Notwithstanding these disadvantages, the mole contrived to bury itself almost in an instant, working into the earth by means of her snout and fins (for they can hardly be called feet) so fast, that the ground seemed to yield to her mere pressure.

The power of smelling in the mole is very acute; and it is supposed that this sense serves to direct her in the search of her food. She hunts after beetles and worms, which last she pursues eagerly, but not always successfully; for the earth-worm is aware of its danger, and quick in escaping from it. Her search for prey taking place in the morning and evening, when birds are more generally on their feed, must be the means of contributing greatly to their subsistence by driving worms to the surface of the earth, and furnishes another striking proof that the 'fowls of the air' have their food provided by an almighty and superintending Providence in a variety of ways.

Le Court, who assisted M. St. Hilaire in his observations, and who appears to have been a sort of philosophical mole-catcher, was surprised when the naturalist expressed a doubt as to the mole seeing. He informed him that, in swimming rivers, they habitually guide themselves by their sight; but, in order to satisfy M. St. Hilaire on this point, he contrived the following experiment with him:—They made two openings in a dry tiled drain, at one of which several moles were successively introduced. Le Court took his stand at the other. If he stood quite still, the mole soon came out and escaped; but if, at the moment in which she showed herself at the hole, he moved only his thumb, she stopped and turned back. By repeating this as often as she re-appeared, the mole was kept imprisoned in the drain.

There has been a very general idea amongst our mole-catchers, that if the smallest drop of blood is taken from a mole it occasions instant death. Le Court seems to account for this opinion, in speaking of the fights which take place between the male moles, by saying, that if one is ever so slightly wounded in a vein near the ear, the wound is mortal.

In order to ascertain the rate at which a mole moved, he put in practice the following curious experiment:—He placed some slight sticks, with a little flag at the top of them, in the run of a mole, which he had previously ascertained by tracing it to be of considerable length, and along which the mole passed and re-passed four times a day in search of food. These sticks were placed at certain intervals in the run, so that if the mole touched them, the flag would instantly show it. He then introduced a horn at one extremity of the run, and blowing it loudly, frightened the animal; and she then went along the run at such a rate, moving the flags in her passage, that Le Court and his friends, who were stationed at intervals along the run to assist in the observation, considered that she went as fast as a horse could trot at its greatest speed.

Hunger in the mole is thought to be a more violent feeling than fear; and its appetite is singularly voracious. If it sees a bird near, it quits its hole—approaches as if to attack it; and if the bird pecks it, the mole retires towards its hole, and tempts the bird to follow. She then watches her opportunity—darts upon it—seizes it by the belly, which she tears open, assisting herself for this purpose with her *flaps*, and, thrusting her head into it, devours it.

She drinks as greedily as she eats. The mole does not, like the mouse, lay up a store of food, as she preys on worms and various kinds of insects: she will also eat frogs, but will not touch a toad, if ever so hungry. A mole was tried with eggs and oysters, but refused to eat either. They will, however, eat fruit, and, Buffon says, acorns. If two moles are shut up together without food, the strongest will devour the weakest, even to the bones: nothing but the skin is left, which they never eat, and which, when one has killed the other, is always seen to be ripped up along the belly. It was found that ten or twelve hours was the longest time they could live without food. This fact seems to prove that the mole is not torpid in frosty weather, which Linnæus asserted she was. It is known that, in such seasons, worms, ants, and the larvæ of cock-chafers and beetles penetrate deep into the ground. It is probable, therefore, that the runs of the mole made in search of food are regulated, as to their depth, by the habits of the grubs on which she feeds. One would suppose, from the texture of its fur, which is particularly short and thick, that the mole is not very susceptible of cold. Indeed, its whole formation is admirably adapted to its mode of life.

It has been said that the mole, when the ground which it frequents is flooded, will climb up trees. This, however, seems to be unnecessary, as I have seen it swim with perfect ease, which indeed Le Court had also observed.

FATAL EFFECTS OF GAMBLING.

Extract of a letter from a gentleman in Paris.

In passing near the Palais one evening, I looked at my watch, and finding it too early to go home, resolved to kill an hour in one of the gaming houses. On approaching the place by the dark back entrance, the pale light of the lamp, on which was marked the number of the houses, revealed the outline of a tall figure standing near the door. He drew back a little when I came up, and after an evident struggle with his feelings, made an effort to approach me.

'Sir,' he said—it was all his faltering voice could utter, but his vicinity to the gaming-table told me all he meant, as plainly as language could have made it known.

'You have been here,' I said, pointing to the door.

'Unfortunately I have,' he replied, in a tone of deep dejection.

'And the consequence is, that you have lost.'

'Lost all!' he exclaimed, with increasing agony.

'Wretch that I am! I have left my wife and children without the necessaries of life. They have not tasted a morsel of bread this day!'

I drew nearer to him. He appeared to be about thirty, and his fine manly countenance bore all the wild character of one who is driven to despair.

While I stood gazing at him he endeavored to ask my assistance. A few unconnected words only fell from his lips; but the convulsive clasping of his hands fully explained his meaning. It was the powerful struggle of a high spirit with misery and pressing want. His were not the tones of one accustomed to solicit, and the intimation of his distress was instantly followed by a deep suffusion of his cheek, and the sinking of his head on his breast.

'Allow me to assist you,' said I, deeply touched by his distress, and putting a few pieces or gold into his hand. 'You are English, are you not?'

He grasped the money eagerly, then, as if ashamed of the action, held his handkerchief up to his face. 'I am English,' he at length replied, after having, by an effort, succeeded in curbing his feelings; 'nay more I have borne a commission in the army.—Never, until lately, have I known what it is to suffer from hunger, and to be exposed not simply to privation, but to the contumely and insult of the world. Nursed in the lap of luxury, as I have been, no wonder it is that I should feel the hand of distress doubly heavy on me now. Think not, however, that I am wanting in courage to free myself from this hateful load of misery; but alas! how could I think of adding to the afflictions I have already heaped on the best of wives and five helpless children! Prior to my leaving England, for this country, I sold my commission; the purchase-money, together with five thousand pounds, constituting the whole of my wife's fortune, I have squandered at the gaming tables at Paris. The last hundred pounds, went last week; at this hour you behold me—a beggar. A thousand thanks, however,' he pursued after a pause, 'for the assistance you have now afforded me. May God reward you for it hereafter.'

'Say no more,' I interrupted; 'one thing only you must promise me—you will not return here,' and I pointed to the rooms above us.

'Certainly not,' he replied; 'this at least, shall be devoted to relieve the necessities of my poor wife and children.'

We parted. Sickened by the melancholy tale of the stranger, I gave up my intention of visiting the gaming tables, and retired to cafe in the Palais Royal. I had not been seated here many minutes when two gentlemen entered, and placed themselves at an adjoining table.

'I have just witnessed a very harrowing scene,' said one of them. 'A fine looking man whose appearance bespoke the gentleman, though his dress and countenance bore every mark of distress, came into one of those gaming houses while I was there. For some time he gazed at the table with a phrenzied look, and seemed to devour with his eyes the heaps of gold that were lying before the dealers. At length, with a desperate effort, he put his hand into his pocket, drew forth several Napoleons, and threw them hurriedly on the cloth. As he seemed to have expected, he lost. But how shall I describe the agony of his feelings? 'My wife my children!' burst from his breast, in tones that made the very people of the house themselves startle and look up. He said no more. His knees tottered under him. He staggered from the table to the wall. Madness soon lent him strength, and he broke wildly from the room, without any one making an effort to prevent him. I shudder for the result.'

Early on the following morning I visited the Morgue. A body lay extended on the platform. As I had anticipated, it was that of the unfortunate officer. A female stood weeping at the side of the corpse. It was his unhappy wife, who had come to claim his remains. He had drowned himself in the Seine.

WHALES.—A whale is supposed to live a thousand years, according to the estimation of Buffon and Lacepede; and I have understood that Cuvier assigned from nine hundred to a thousand to the one in question. It is calculated that a pair of whales may live to count no less than 72,000,000,000 of their offspring.

LIGHT.—The Italian natural philosopher, Melloni, has recently invented a mode of depriving the rays of light of caloric, which seems to open the way to great discoveries respecting the nature of light, when thus insulated. His method is very simple: he passes the sun's ray through a combination of transparent bodies (water, and a particular sort of glass colored green with oxide of copper,) which bodies absorb all the caloric, and but little of the light. The light thus separated from its caloric, and but little of the light. The light thus separated from its caloric is very yellow, with a green tinge; and when so concentrated by lenses, as to be as bright as the direct ray, the most delicate thermometer does not show the smallest degree of warmth. It has long been known that the prism, besides dividing the ray into its several pencils of colors, separated at one end of the spectrum a pencil of heat-making rays, and at the other a pencil of chemically-acting rays, both perceptible only by their effect; but this mode of severing the heat from the light offered little means of experimenting upon the unadulterated light, of which Melloni's discovery seems to give the philosopher as complete command as he has of the gases, &c.

REGARD FOR CHARACTER AFTER DEATH.—Serjeant Weir, of the Scots Greys, was pay sergeant of his troop and, as such, might have been excused serving in action, but on such a day as the battle of Waterloo, he requested to be allowed to charge with the regiment. In one of the charges he fell, mortally wounded, and was left on the field. Corporal Scot, of the same regiment, (who lost a leg) asserts that when the field was searched for the wounded and slain, the body of Sergeant Weir was found with his name written on his forehead, with his own hand, dipped in his own blood! This, his comrade said, he was supposed to have done that his body might be found, and known, and that it might not be imagined he had disappeared with the money of the troop.—*Guide to Knowledge.*

THREE GREAT PHYSICIANS.—The bedside of the celebrated Dumoulin, a few hours before he breathed his last, was surrounded by the most eminent physicians of Paris, who affected to think that his death would be an irreparable loss to the profession. 'Gentlemen,' said Dumoulin, 'you are in error; I shall leave behind me three distinguished physicians.' Being pressed to name them, as each expected to be included in the trio, he answered, *Water, Exercise, and Diet.*

A MIS-DEAL.—The Rev. Mr. Thom, of Govan, had just risen in the pulpit to lead the congregation in prayer, when a gentleman in front of the gallery took out his handkerchief to wipe dust from his brow, forgetting that a pack of cards were wrapped up in it; the whole pack was scattered over the breast of the gallery. Mr. T. could not resist a sarcasm, solemn as the act was in which he was about to engage. 'Oh, mon! surely your Psalm-book has been ill bun (bound!')—*Edinburgh Observer.*

SPANISH BEGGAR.—In the suburbs of Madrid, a beggar, with a most noble air, asked alms. 'Are you not ashamed,' said the person solicited, 'to follow such an employment, well able as you are to work?' 'Sir,' replied the beggar, 'I asked your charity, not your advice,' and immediately turned his back upon him, with all the dignity of an insulted Castilian.

AN ANSWER.—A testy old gentleman was incessantly pestered by his neighbors with inquiries after his health; at last, losing all patience with the most assiduous of these intruders, 'Tell your master,' said he to the servant, 'with my compliments, that I am pretty well this morning, and shall continue so for 21 mornings to come.'

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JAMES MUNROE & CO. (Boston, Mass.) propose to publish by subscription, Academical Lectures on the Jewish Scriptures and Antiquities, by John Gorham Palfrey, D. D., Professor of Biblical Literature in the University of Cambridge.

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